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## ABSTRACT

### Christian Education for Young Children at both Home and Local Church: Ages 0-6 Years Old

by  
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This project deals with how to help young children who have grown up in Christian family to develop positively their Christian identity. Although many people are born in Christian families, they do not preserve their Christian faith. This problem creates the decline of congregational memberships, religious conflict among family members, and failure to hand down faith to the next generation. There are social and cultural causes. However, the weakness of Christian education at home is the most serious reason. Thus, the ultimate objective of this paper is to help parents to help their children develop Christian faith. The goal of Christian education for young children is not to make them memorize Christian information, as is the goal of many local churches, but to help them develop positive images of Christianity.

This project relies heavily on library research about the characteristics of young children, in conjunction with interviews of five Christian education ministers and eight parental couples of young children.

Chapter 2 examines the characteristics of young children such as memory span, languages skills, motivation, and emotion. This chapter also presents developmental theories of Erik Erikson and how these characteristics impact the learning process. Chapter 3 mentions faith education in the Old Testament and developmental theories of James W. Fowler. Furthermore, this chapter illustrates the ideas from family education

of five educators. Finally, this chapter creates new theories of Christian education based on the arguments presented in chapter 2 and 3. Chapter 4 analyzes the current situations of education such as goals, methods, and systems of local churches and home. Chapter 5 creates new educational models: informal and formal education models. Chapter 6 mentions the roles of the local church to support parents in Christian education efforts at home such as preparing parents education classes, supplying useful materials, and creating a supporting team. The conclusion states the strengths and weaknesses of new educational programs for young children at home. In addition, the conclusion demonstrates the future tasks of local churches to solve the weaknesses of children's Christian education at home.



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## Chapter 1

### Introduction

#### The Problem

The Problem addressed by this project is the weakness of Christian identity among Korean Christians who have grown up in Christian families. Many of my friends were Christians when we were children. Like many other young adults, however, my friends lost their Christian faith. The reasons for this significant shift are varied and contain complex cultural and social elements. Korean society has within it many religions such as Buddhism, Protestant Christianity, Shamanism, Catholic Christianity, Confucianism and so on. Unfortunately, Christianity is not a major religion.<sup>1</sup> Though many churches are located in the cities and many Christians work in high positions in the government, Christian culture is not popular. A culture predominately influenced by Confucian and superstitious ingredients dominates Korean society. For example, most companies on New Year's Day do a shamanistic ritual. All workers have to attend the ritual. Also, like other military camps, while I was doing military service, every first day of the year, we had to perform a shamanism ritual. Although there were many Christians among our ranks, only two of them did not attend the ritual of their own volition. And again, many Christian women change their religion or give up their Christian values after getting married to non-Christian men. In any public institutions or schools, moreover, there are no elements of Christian culture. Therefore, after the children are involved with Korean

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<sup>1</sup> Korean statistics, 1995: 8,060 Buddhists; 6,489 Protestants; 1,865 Catholics.

society away from home, the ability to keep the Christian faith is not nurtured and so is very difficult.

Only in home and church, can we find Christian culture present.

Unfortunately, many parents and church leaders do not realize these serious problems. Many Christian parents do not think Christian education is an important thing both in home and in church. They think if the children attend the worship service, the work is sufficiently done to ensure the children will become good Christians. Moreover, they think that Christian education happens in church not in the home. Ironically, Christian parents voice huge concern about public education so that their desire for their children to become rich may be realized. Korean parents think that the best way to accomplish this goal is for the children to enter a good university. In order to help their children enter a good college, they spend large amounts money and time in that area of nurture. For example, the Donga daily newspaper<sup>2</sup> reported a serious survey discussing public education. The Donga daily education team surveyed 486 parents who attended a meeting giving university entrance information for parents of senior high school students. Half of the parents surveyed spent over four hundred fifty dollars for study at the private school. About 30% of parents spent over six hundred fifty dollars for study at private school.<sup>3</sup> We can see again that some parents let their ten month old baby study with a private teacher every day. The more surprising fact is that in Korean, 180,000 babies study with private teachers.<sup>4</sup>

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<sup>2</sup> A Korean daily newspaper

<sup>3</sup> Inchul Lee, "The Report of the Investment for Private Education," Donga Daily, 19 Sep. 2000, 4.

<sup>4</sup> According to the Korea Broadcasting System reporter, Jan. 13, 2001, KBS 9.

Unfortunately, many Korean church leaders are not concerned about children's Christian education. In Korean churches, the senior pastor has the power to decide the goals and events of the church. However, the main concern of many Korean churches' senior pastors becomes: "how do we increase the number of adult members?" Therefore, the pastor focuses the energy of the church toward church growth projects.

Churches and church leaders are adept and creative at fashioning growth strategies. For example, a church of about a thousand members holds an "Invite One Family" experience. This event is held for three months. During that time, all church staff and church energy is directed toward this event. The church gives two airplane tickets (from LA to Korea) to the person who brings the most people. Or, the church gives a mountain bike to the children who bring the most children. Another church gives a car to the person who brings over thirty people. Schemes such as these suggested above or the mish-mash of multi-cultures, secular entertainments, weakness of parents and church without the transformative, nurturing kernel of intentional Christian education in and among family life are the main causes for the loss of faith among young adults and children.

I concede that all families have limitations, but maintain that in order to help children develop their faith continually and progressively parents should educate their children at home at an early age. There are four essential reasons for my argument.

First, at an early age, children develop their personal characteristics and their Christian faith. According to James Fowler's research about the stages of faith development, faith is formed by imitation of the moods, examples, and actions of visible human faith of significant others, primarily parents. He also asserts that this phenomenon happens from approximately four to eight years old. Horace Bushnell

also insists on the presence children's education at an early age. He argues that three-year-old children have more than half of all the characteristics that they will develop in their life.<sup>5</sup> Indeed, people are brought up as true human beings not by society or the public schools, but by the good relationships with the parents and family members in the home.

Second, many young children admire and trust their parents. Young children, moreover, are under the parents' control. From birth to elementary school student age, children spend most of their time in their home following their parents. This consistent learning environment provides a very good opportunity for the parents to teach the Christian faith. If the parent miss this occasion, it is very difficult to teach the children later.

Middle school students, however, have much deeper relationships with their friends than their parents. The Korean Christian Student Institution surveyed two reasons why youth do not live with their parents (age 10 to 20). The biggest reason, surprisingly or not, is conflict with the parents (47.9%), attributing the cause to the lack of communication between parents and children. The report concluded that children especially do not have many chances to talk with their fathers, citing the fact that everyday 42% of children talk with fathers less than thirty minutes. Twenty five percent of children talk with father from thirty minutes to one hour. The second reason is the desire to follow friends (20.4%).<sup>6</sup> This survey demonstrates the hard truth that parents do not have good relationships with their children and that familial relationships take a back-seat to relationships with their peers.

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<sup>5</sup> Horace Bushnell, Christian Nurture (New Haven: Yale University Press, 1953), 212.

<sup>6</sup> Editor, "Cheongsonen Gachul Woninn," (The Causes of Disappearance from Home of Youth), Kukminilbo, (newspaper), 31 March 1999.

Third, the experiences of young children with their parents in the home affect children's lives long into adulthood. For example, constructive experiences of faith help children develop positive images of Christianity. In contrast, unconstructive experiences of faith produce in children's minds negative images of Christianity.

Fourth, it is very difficult to convert adults to Christianity, they have already developed their personal faith or non-faith. Although many Christians strive to convert non-Christians, many Christians do not convert any one person their whole lives. Thus before children are involved in non-Christian society, parents should teach Christianity to their children at home; in this case there may never be the need for conversion, the children already have a heart oriented toward the faith.

#### The Importance of This Problem

Development of faith is essential within the Korean situation because the Christian church faces multiple religions and cultures that are hostile to Christian values. If a Christian loses faith, the loss of faith negatively affects her church and her home. Losing Christian identity where it once existed, moreover, disturbs the transmission of faith to next generations. Also, if parents fail to nurture their children to become Christians, the congregational memberships of churches will begin to decline. We can also see that a person losing Christian identity hesitates propagation because the person will negatively evaluate Christianity whenever he or she gets an opportunity to talk about Christianity. In addition, an individual's loss of faith can easily create conflict among family members. Cultural conflicts are likely to occur between parents and their children because each generation functions under different and perhaps opposing values, beliefs, and standards.

The cultural gap is intensified as children of faithful Christians lose or let go of their Christian identity. As this fundamental unifying characteristic is evaporated that family loses a basic source of communication. The rejection of the rituals of Christianity, however simple they may have once seemed, becomes a significant gap. For example, family members traditionally attend Sunday worship services together; however, individuals who lost the faith refuse to attend worship services. Thus, the family that was once unified becomes wounded. Another example is that people who have not developed a strong Christian identity are more likely to marry a non-Christian. As a result, conflicts arise between the Christian and new non-Christian family members. Basic elements of Christian faith include the celebration of weddings, funerals, first anniversaries, and one's 60th birthday. When family members reject their faith and become non-Christians, they no longer attend the ceremonies and begin to object to the celebration of or participation in Christian rituals. These basics of Christian life are no longer shared among the family members.

The final importance of this problem: losing Christian identity is that Christian faith fails to be handed down to the next generations. In Korea, many people naturally choose to continue in their parents' religion. Thus, if parents are not practicing Christians, it is very difficult for their children to become or remain Christian. Clearly, an individual's loss of faith is not only fraught with personal issues but with family and church issues as well.

### The Thesis

Through education in the home, parents should help their children develop positive images of the Christian faith when they are young. Consequently, in this



project, I will argue new theories of religious education and present practical rituals that parents can use at home.

### Chapter Outlines

Chapter 2: “Educational Assumptions for Developing Educational Theories for Young Children at Home” details how young children develop educational characteristics such as duration of memory, language skills, educational motivations, and children’s emotions. This chapter also presents developmental theories of Erik Erikson and how these characteristics impact the learning process.

Chapter 3: “Theological Assumptions for Developing Educational Theories for Young Children at Home” describes the goals, places, methods, teachers, and rituals of faith education in the Old Testament and developmental theories of James W. Fowler. Furthermore, this chapter illustrates the ideas of family education of five educators such as Horace Bushell, Elizabeth Caldwell, Bradley Wigger, Wendy M. Wright, and Marjorie J. Thompson. Finally, this chapter creates new theories of Christian education (goals, methods, teachers, places, and contents) based on the arguments presented in Chapter Two and Three.

Chapter 4: “Analysis of Church and Family Education” identifies, through interviews, the current situations of education such as goals, methods, and systems of local churches and home. After that, this chapter analyzes educational situations with new theories of Christian education at home mentioned in Chapter Three.

Chapter 5: “New Model of Christian Education” introduces practical informal (song play, storytelling, conversation, modeling the Christian lifestyle, and home setting) and formal education programs for special Christian days (Christmas, Thanksgiving, and Easter), Korean special days (New Year’s Day, A Memorial

Service, and Children Birthday Service), and daily life. This Chapter demonstrates examples of educational models that parents can use at home.

Chapter 6: "The Role of the Church for Children's Education in the Home" details the goal, organization, and roles of the "supporting team." This Chapter discovers how a supporting team can develop Sunday School and recreate Class meetings in small parents groups. In addition, I will describe general guidelines for preparing parents education programs and samples of parents education programs such as "Storytelling" and "I Love My Children I and II."

Chapter 7: "Conclusion" describes the benefit and weaknesses of Christian education for children at home to the family and the local church.

## Chapter 2

### Educational Assumptions for Developing Educational Theories for Young Children at Home

In Chapter 1, I presented the problems and their importance. In order to solve these problems, educational models are needed. To develop suitable models, it is essential that I first define who young children are. Thus, in this chapter, as the first step toward solving the problems of Christian education, I will discuss the characteristics of young children's emotions, motivations, language skills, memory ability, and developmental theory from which I will build my arguments.

#### The Characteristics of Young Children

##### The Emotions of Young Children

Emotions, including how they are expressed and their lasting effects into adulthood, are among the important characteristics that need to be understood when dealing with children. Children's early learning and experiences are permanently colored by the emotions generated at the time they are children. Thus, to consider how children experience emotions, how they express their feelings, and how their feelings affect their learning is a crucial assignment for those who are developing educational theories of young children.

The making of emotion. Brain activities and the context of the experience generate human emotions. The human brain has many parts, each one controlling the

functions of a specific part of the body. The many areas of the brain grows, as is the rest of the body. Around age ten, the brain has developed much like an adult's brain. As each area of the brain matures, the development of the corresponding body function matures as well.

The cerebellum controls human emotions such as anger, sorrow, joy, and fear. On the other hand, the cerebral cortex controls human intellectual activities such as counting, memory, planning, and logic. When a child is born, the amygdaloidal nuclear complex is almost complete; whereas the cerebral cortex is not and continues to develop slowly after birth. Indeed, young children feel anger, sorrow, joy, and fear fully as their minds are fully developed. However, they are not able to entirely express their emotions. Even more problematically these feelings do disappear but become stored in their memory. Human intelligence develops very slowly particularly children's intellect. So young children do not understand complicated ideas. Consequently, the education of young children should focus on their emotions rather than on intellectual activities.

Another reason accounting for the early development of emotion is related to outside influences. It is impossible for emotions to be self-generated. Some person, thing, or event is required to make children happy, sad, or angry. Marilou C. Hyson, in The Emotional Development of Young Children, insists that children respond to play and challenge with positive emotions such as happiness, joy, and interest.<sup>1</sup> Young children are thought to respond with the same emotions to the same experiences; however, this case is not always true. Strayer's study showed different results. Strayer asked children of ages 4 to 7 years, "What things make you happy, sad, angry, afraid, and

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<sup>1</sup> Marilou Hyson, The Emotional Development of Young Children (New York: Teachers College Press, 1994), 176.

surprised?” Responses showed that 25 percent, 47 percent, and 52 percent of children feel happiness, sadness, and anger respectively because of interpersonal factors. Moreover, 23 percent and 19 percent of the children reported feelings of fear and surprise in relation to people. When children go to theme parks, their emotional responses range from happy (35%), sad (31%), anger (25%), fear (33%), to surprise (30%),<sup>2</sup> which highlights children’s many different emotional responses to the same events. For instance, at a theme park, almost as many children feel sad (31%) as happy (35%). In addition, it can be assumed, as this paper does, that there are many other factors potentially influencing the emotions of young children at any given time, such as the feelings of the day, weather, body-conditions, past experiences, memories, and the people who impact the experience.

Although the equipment to feel emotions are in the human brain, young children feel emotions depending on generic elements and outside circumstances such as things, people, their experiences, and cultures. Of them, people in their lives are the most essential element to influence children’s emotions. For young children the most important people are their parents. Therefore, parents are the cardinal constituents of development.

The expression of emotions. Young children’s expression of emotions has three characteristics: the expressions of emotions of young children are not like adults’, as children grow, the expressions of emotions change, and the expressions of emotions of young children begin to show their personalities.

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<sup>2</sup> Paul Henry Mussen, John Haneway Coger, and Jerome Kagan, Child Development and Personality, 7th ed. (New York: HarperCollins Publishers, 1990), 409.

Unlike adults, children express their emotions immediately. They express their emotions through countenance, body movements, and vocalization. As children grow, articulation of these expressions of emotions develops. Long before babies are able to use language, they articulate their emotions with facial expressions and bodily actions. According to Paul Henry Mussen, between the ages of two and five, children's facial expressions denote different feelings.<sup>3</sup> When they taste sour foods, their faces frown. When babies enjoy the feeling of something they touch, they will touch it repeatedly. By age two many babies start to use words when they express their emotions such as "I give a hug" and "baby be happy." The more children's language skills develop, the more their expressions of emotions are accurate. Indeed, expression of emotions develops.

As children grow, their emotional expressions precisely show their personalities. For example, if a child is active and violent when the child gets angry, the child may very likely kick or throw something. In contrast, a timid child does not entirely express their emotions. As children differently feel events or people, their expressions also vary depending on the personalities and developmental stages. Through observing these expressions of emotion, parents can gain insight into their children's ideas and personalities.

Emotion and learning. The emotions of children could be divided into those that are positive and that are negative. Both impact their learning. Positive emotions include interest, joy and happiness. Fear and anxiety can then be called negative emotions. Ann Renniger, Suzanne Hidi, and Andreas Krapp, in The Role of Interest in Learning and

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<sup>3</sup> Ibid., 411.

Development, declare that interest enriches memory, comprehension, and selective attention.<sup>4</sup> For these reasons, positive emotions promote children's academic development. In contrast, fear and anxiety negatively affect children's learning. Fear makes young children withdraw from fear-producing situations as much as they can. Anxiety negatively affects mental processes, resulting in weakening of the attention and recall functions. Negative emotions do not always bring negative results in education. Some fear and anxiety function as effective educational motivations. However, excessive fear and anxiety obviously impact negatively a child's education.

Hyson introduces three methods of enhancing positive feelings such as variations on a familiar theme, moving displays, and mastery. In order to extend the experience of positive emotions, teachers should honor the students' preferences, provide sufficient learning time, and convey to the children a sense of confidence, scaffolding and supporting a thoughtful balance between extremes.<sup>5</sup> While these are essential, in a good learning experience for young children, the most important element is their positive feelings for their teachers. Korean churches in Upland and Claremont hold Vacation Bible Schools. My son and his friends are eager to attend a Vacation Bible School offered by the Methodist church although they are not members of that church. They like the teachers, so they do not care about the content of the programs or even the snack. Most important, we can conclude, are the positive feelings for their teachers. Children are emotional and unique. Consequently, it is very important for parents to define the

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<sup>4</sup> See The Role of Interest in Learning and Development, ed. Ann Renniger, Suzanne Hidi, and Andreas Krapp (Hillsdale, N.J.:L. Erlbaum Associates, 1992), cited in Hyson, 176.

<sup>5</sup> Hyson, 178- 87.

characteristics of their children and must put forth efforts to develop good emotional relationships with their children.

### Motivation of Young Children

The emotions of children are shaped by outside influences and have an effect on learning. Like emotions, motivation is strongly influenced by outside stimulus.

Three types of motivation. Edward L. Deci, in The Role of Interest in Learning and Development, classifies motivation as intrinsic and extrinsic.<sup>6</sup> Intrinsic motivation takes place when people freely choose to participate in an event based on personal interests or needs. Extrinsic motivation means that people engage in an activity in response to outside influences such as money, gifts, or praise. Extrinsic motivation also includes external encouragement, tragic circumstances, and violence.

Based on an analysis of intrinsic and extrinsic motivation, I have developed three categories: natural, intentional, and spontaneous. The first category of motivation that of natural phenomena, relates to the five senses. For instance, when young children hear unexpected loud noises, see a flashing light, sense strange smells, and realize something is touching them, they respond instantly. Their response ends when these phenomena disappear. These phenomena can be used to draw young children naturally into participation in new activities even before they have reflected on the activity itself. The merit of this motivation lies in the fact that it will result in children's willing participation if it is used well by parents. On the other hand, a weak point of this form

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<sup>6</sup> Edward L. Deci, "The Relation of Interest to the Motivation of Behavior: A Self-Determination Theory Perspective," in The Role of Interest in Learning and Development, ed. Renninger et al., 44.



of motivation is that the stimulus comes and goes quickly, making it difficult to keep children's interest.

The second form of motivation is intentional rather than accidental and involves outside encouragement, material and mental rewards (money, toys, or praise), good or bad circumstances, rules to follow, favors given or withheld, good or bad comparison with the child's friends or siblings, or verbal or physical punishment. These forms of motivation are presented according to the will of the parent, not of the young children.

Intentional motivation can be separated into categories of positive and negative. Encouragement, good circumstances, enjoyable rewards, and winning the parent's favor belong to the category of positive motivation. Positive intentional motivation encourages young children to become spontaneously involved in new activities. However, strict rules of behavior, punishment for not following rules, critical comparison, and unpleasant circumstances belong to the category of negative motivation. Negative motivation easily makes young children participate because they recognize the power of an authority they are unable to overcome. Indeed, it is almost inevitable that even young children who do not accept parents' ideas will obey parents' orders. In this, environment, young children's compliance is accompanied by three negative results. The first, young children focus not on process but results. The second, young children become anxious about tasks. This anxiety mode brings fear and stress. In the third, we realize that parents may accomplish their educational goals yet young children may have negative images of their parents. We can see that the power of intentional motivation lies in the fact that children will naturally participate in tasks if parents use motivation well. The most important fact to keep in mind when using intentional motivation on

young children is that it will produce positive or negative results depending on the intentions and the methods of the users.

The third motivation is spontaneous. Novelty, familiarity, interest,<sup>7</sup> satisfying needs, or producing positive memories are all ways to inspire children's spontaneous motivation. Spontaneous motivation flows directly out from young children; it does not originate in the parents. Furthermore, when young children experience this kind of motivation, they exert all possible effort in order to participate in the proposed activity.

Between rewards and interests or needs, which form of motivation has greater influence on young children? Renninger and Hidi state, "many studies have shown that extrinsic rewards tend to decrease intrinsic motivation within some social contexts."<sup>8</sup> For many adults, the loss of intrinsic motivation within children is acceptable because other motivational forces such as evaluation apprehension, ego-involvement, social comparison, and habit more important to the adult goal than is the goal of creating a natural interest within children. However, when considering the well-being of the young children, the motivation of these adults is faulty. Young children care about the present because they live in the emotional now rather than in the rational future. For example, when a child plays with his or her friends, in order to convince a child to go with the family to a restaurant, parents suggest a reward; however, most often children will reject the reward, preferring to continue playing with their friends.

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<sup>7</sup> Neil Salkind, Child Development, 6th ed. (Fort Worth, Tex.: Holt, Rinehart and Winston, 1990), 305-06.

<sup>8</sup> Deci, 53.

To concisely summarize this section on the motivation of children, all children respond to three kinds of motivation which originate from inside and outside circumstances.

Motivation and learning. Empirically, people understand that young children's duration of attention is short. One psychologist insists that one cause of this lack of staying power is due to the role played by the level of neurological brain development.

Many children have difficulty with attention as a result of poor neurological development. Sophisticated neurological development is required to attend and process information in a complex sensory field. That is, when the environment is filled with multiple stimuli beyond the skill of the individual to handle, a common adaptation is to attend to only that which can be processed. Thus the neurologically unsophisticated child will attend to smaller fields of input (even single stimulus) at a time and shift from stimulus to stimulus in an effort to analyze the complex field.<sup>9</sup>

Of course brain development has an effect on the duration of attention; but there are many other causes. Unfortunately, psychologists have not given sufficient attention to the roles of emotion, motivation, and the learning context. Arthur T. Jersild, asserts that the length of interest span does not rest solely on brain development but also on motivation.<sup>10</sup>

Along with other experts, I will argue that motivation has more influence on behavior than does neurological sophistication of brain development. The following research shows that depending on the motivations same-aged children show different

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<sup>9</sup> Excel Institute, Attention Span, "My child have a short attention span," accessed 18 nov. 2003, <http://www.excelinstitute.com/FAQS/attention%20span.htm>

<sup>10</sup> Arthur T. Jersild, Child Psychology, 4th ed. (Englewood Cliffs, N.J.: Prentice-Hall, 1954), 435.

degrees of attention span. Jersild set up two different research situations and compared the duration of attention. Children standing outside the front of door of Hamburger shop, waiting for the door to open but without being motivated to persist, the average duration of sustained attention of three- and four-year-olds was eight seconds, of five-year-olds was about seventeen seconds, and of six-year-olds was about twenty-eight seconds. However, when young children were motivated to persist, their attention range extended dramatically. The attention span of three-year-olds was lengthened to eight minutes and of five-year-olds to nine minutes.<sup>11</sup> In fact, the active attitude of desire helped young children remain involved in lengthy activities. Indeed, motivation is one of the essential elements to help children reach to the goal of education. Mussen, one of the authors of Child Development and Personality, maintains, "achievement in school and in adult life depends not only on people's abilities but also on their motivation, attitudes, work skills, and emotional reaction to school and other achievement situations."<sup>12</sup> To summarize, natural, intentional, and spontaneous motivations will all encourage children to participate in events or learning. Nonetheless, spontaneous motivations, which originate within the children, create constructive consequences.

#### Language Skills of Young Children

Language is the most powerful tool for demonstrating ideas.<sup>13</sup> Although young

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<sup>11</sup> Ibid., 434.

<sup>12</sup> Mussen, 346.

<sup>13</sup> James Britton, Language and Learning (Coral Gables, Fla.: University of Miami Press, 1970), 274.

children's language skills are weak, after they use language they find speech to be the most useful tool to express their ideas. Thus, I will mention the language skills of young children by ages and how language skills influence children's learning.

The language of children. Linguists now usually divide the developmental progression of language into two stages.<sup>14</sup> Under three years of age children belong to the first stage which involves limited use of words and grammar skills. Mistakes are frequent. By 18 months, the child probably has acquired 30 or 40 separate words. However, in another six months, by the age of two years, they have the use of about 300 words.

Their structures and grammar skills are still weak. Children use one word and two-word sentences. Although they use nouns, verbs, and adjectives, the purely grammatical markers are absent. According to study by Roger Brown, two- to three-year-olds use prepositions (in/on).<sup>15</sup> They do not use perfect plural form nor do they use past tense, possessive markers or auxiliary verbs. Thus, Brown calls the first stage "telegraphic speech" because when people send a telegram they usually write essential word (nouns, verbs, and modifiers) and leave out the remnant such as propositions and auxiliary verbs.

At about 34 to 35 months children move into the second stage. Various grammatical inflections show up in children's sentences. They can use plurals, irregular verbs, and possessive forms. By age 5 or 6 children's language development is almost

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<sup>14</sup> Helen L. Bee and Sandra K. Mitchell, The Developing Person, 2nd ed. (New York: Harper & Row, 1984), 183.

<sup>15</sup> Mussen, 234.

like that of adults. They recognize meanings of words much like adults do. They can use most kinds of complex sentences. However, for them the use of passive voice is difficult.<sup>16</sup> Indeed, although children's language skills are rapidly developing, they experience significant limitations of grammar and vocabulary. Therefore, when parents use language, they should use the level their children understand.

The causes of development of language skills. What helps children's language skills? Although many scholars have been researching that question, they have not found the perfect answers. However, their works are useful to an understanding of the characteristics of children's language. Roger Brown uses the image of "Storage Bin Theory." Children imitate other people's language and store the images in their memory space. And, when the language patterns are need, they retrieve them to create suitable sentences.<sup>17</sup> Although young children cannot imitate full sentences, they imitate "the inflections, the accents, and the vocabularies of adults."<sup>18</sup> Here are some examples: Mother may utter, "daddy's brief case" and the child imitates, "Daddy brief case." When mother says, "Fraser will be unhappy," children imitate, "Fraser unhappy."<sup>19</sup>

However, children also develop language skills by themselves through creative work. The following two examples are evidence of that occurrence. When children

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<sup>16</sup> William C. Crain, Theories of Development (Englewood Cliffs, N. J.: Prentice-Hall, 1980), 249.

<sup>17</sup> Ibid., 241.

<sup>18</sup> Rebekah M. Shuey, Elizabeth L. Woods, and Esther Mason Young, Learning about Children, 3th ed. (Philadelphia: J.B. Lippincott, 1969), 172.

<sup>19</sup> Britton, 44.

want to use past tense, they use “goed” or “beated.” They do not hear these words. Another example is that according to the study by James Britton, when mothers imitate children’s utterances, their utterances are expansions.<sup>20</sup> That means children add some words. In addition to imitation, in order to develop language skills in addition to word imitation children use word creation. Empirically, the ideas of Brown and Noam Chomsky are acceptable. Children create and imitate words.

Parental effort is another key element in the development of language skills for young children. Children who frequently talk to their parents develop grammar skills and vocabulary more quickly. According to the research of Clarke-Stewart K. Alison, at the age of 17 months, children whose mothers talk to them a good deal use and understand about 60 words. In contrast, children of that age whose mothers talk to them less use and understand 30 words.<sup>21</sup> This research clearly shows that a child’s ability to use language is affected by the effort of parents.

In order to help children build language skills, how should parents talk to them? Gelman & Shatz suggest some keys: use simple grammar and short sentences, repeat the same sentences, or use minor variations of the same sentences, over and over; deal with the immediate present and not the past or the future; use concrete vocabulary and only a limited selection of words; intentionally choose words that the child will understand. Parents will do well to imitate their child’s sentences, expanding or recasting those

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<sup>20</sup> Britton, 44.

<sup>21</sup> Bee and Mitchell, 194.

sentences into slightly longer, more grammatical forms, and use a higher-pitched voice, a slower pace, and a wider range of pitch and speed.<sup>22</sup>

To summarize this section: as children grow, their language skills develop out of a combination of innate ability of creation and the experiences with parents and siblings.

Language and learning. The many functions of language include “naming, reference, sheer statement, and the technical, analytic, prepositional, logical uses.”<sup>23</sup> For young children, however, the essential functions of language are as expressions of their own ideas and the resolution of their curiosity. Indeed, when children attempt to ask, answer, or explain something, they use and are learning language. Virtually everyone who deals with growing children knows that the learning of five-year-olds and older children involves language.<sup>24</sup> Around the age of five and six their questions become increasingly complex in structure and content. They ask about religious ideas such as God, Jesus, the cross, the church and the Bible. For example, at age five my son began to ask, “Where is God?” “How can I see God?” “Why did Jesus hang on the Cross?” and “Who was there before God?” However, toddlers also try to satisfy their desire for information through questions such as “What is that?” Around the age of three, they begin asking “Why?”<sup>25</sup> Young children believe that everything has a definite,

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<sup>22</sup> Ibid., 194-95.

<sup>23</sup> Dell H. Hymes, “Language in Education: Forward to Fundamentals,” in Language, Children and Society: The Effect of Social Factors on Children Learning to Communicate, ed. Olga K. Garnica and Martha L. King (Oxford: Pergamon, 1979), 8-9.

<sup>24</sup> Mussen, 46.

<sup>25</sup> Catherine Stonehouse, Joining Children on the Spiritual Journey (Grand Rapids: Baker Books, 1998), 79.



identifiable cause. Therefore, when the young children cannot understand something by themselves, they ask parents and significant adults.

In summary, children's language skill develops quickly and is their most important tool, enabling them to express their ideas. As well, through language, young children have an on-going way to gain new information.

### Memory in Young Children

The three types of memory. Memory means the mental faculty of retaining and recalling past experience. Mussen, an author of Child Development and Personality, insists that people have three type of memory. These are sensory, short-term, and long-term memory.<sup>26</sup> Sensory memory holds information that lasts about one second. For example, when people drive cars, they also see trees; however, that memory quickly vanishes. Usually, sensory memory does not affect people's behavior. Short-term memory (sometimes called working memory) holds information for a maximum of a half-minute unless an effort is made to retain it.

However, long-term memory (sometimes called permanent memory) refers to knowledge that has the potential to remain available for a long time, perhaps permanently. In Our Spiritual Brain: Integrating Brain Research and Faith Development, Barbara Bruce states that long-term memory involves three processes. They are known as procedural, emotional, and declarative memory.<sup>27</sup> Procedural memory is active when people memorize something without any effort. For example, people do not have to

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<sup>26</sup> Mussen, 314-16.

<sup>27</sup> Barbara Bruce, Our Spiritual Brain: Integrating Brain Research and Faith Development (Nashville: Abingdon Press, 2002), 42-43.

think about how to wear clothes; however, they remember it. Indeed, the ability to retrieve a procedure from memory without giving it conscious thought is a function of procedural memory. Emotional memory is so-called because in Bruce's words "everything you remember has some emotional basis to it."<sup>28</sup> For children, the events related to strong five senses influence emotional memory. For example, if a child was hit by parents, the child will remember that event emotionally. Declarative memory, the third process, requires a certain degree of thought and is divided into semantic and episodic memory. Semantic memory relates to grammar and the construction of paragraphs. For example, when people memorize the Lord's Prayer, they memorize the Lord's Prayer on a grammatical not an emotional level. This form of memory is difficult for young children. Episodic memory helps people remember their special people, places, or events. Young children remember their experiences whether short or long depending on their cognitive abilities and emotional evaluations.

Memory and learning. This study raises the following question: How do parents help their children remember educational contents for a long time? In order to help children develop long memory, there are three ways such as developing cognitive abilities, rehearsal, and emotional touches. Although young children do not have enough cognitive skills, in order to make memory usable, people must organize information through "the process of encoding, in which the information is interpreted with available schemata and concepts."<sup>29</sup> For example, my ten-month-old daughter smiles when my six-year-old son gently shakes her body. According to Mussen's

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<sup>28</sup> Ibid.

<sup>29</sup> Ibid., 316.

developmental progression, my daughter smiles because she recognizes that “this event resembles a previously acquired schema.”<sup>30</sup> In the process of encoding, cognitive abilities are essential. Usually, older children have a greater ability to organize information than do young children. The following example supports this assumption. In 1935, H. Mallay performed a test to measure memory. Mallay gave children a simple demonstration of opening a box by pushing, pulling or lifting the lid. After that Mallay observed how children remembered the method. The results were different depending on the children’s ages. Without fumbling or redirection, Two-year-olds were still able to open the box without fumbling or needing redirection three to eight days later. Three-year-old children could remember how to open the box nine to fifteen days after the demonstration. And four-year-old children were able to open the box twenty days following the demonstration.<sup>31</sup> This experimentation indicates the growing capacity of children’s cognitive abilities affects length and directionality of the memory span.

Repetition is also useful as a method to extend memory span. Whether spontaneous or imposed, repetitions affect the duration of memory. According to the study of Keeney, T. J., Canizzo, S. R., and Flavell, J. H. young children seem not inclined to use repetition as a learning tool.<sup>32</sup> When parents push young children to repeat something, they will resist. On the other hand, if young children like something, they will impulsively repeat it. For instance, according to one mother in my church, her child likes to play a certain game, and he does it repeatedly. Through this repetition, he

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<sup>30</sup> Ibid., 145.

<sup>31</sup> Jersild, 427.

<sup>32</sup> Bee and Mitchell, 161.

has almost memorized the content of the game. Indeed, if parents help children build positive associations with the tasks they do, they will do them continually and will naturally remember the contents.

In addition to cognitive abilities and repetitions, strong feelings, more than any other element, helps children memorize. When I was an elementary student, I attended Sunday school. I have forgotten most of the church events but I vividly remember one. One teacher brought our class to a mountain. While there, we ate food and played at a creek. During the outing, our teacher washed our feet and told the story of Jesus. I remember the day as an enjoyable experience, so I recall both the fun and the spiritual lesson of the day. Bruce also insists that safe and exciting experiences help young children develop long-term memory.<sup>33</sup> That is also my own experience, and it is, I believe, why church members usually remember stories after they hear a sermon. The stories, no doubt, touch their memories and bring back feelings from early experiences.

In contrast, parents should know that young children also remember events even if they incited bad feelings. Moreover, usually, they had bad images of things or people rather than positive images. These bad memories do not disappear rather they become serious barriers to learning. For example, if a child fell into water, it may be very difficult for the child to learn how to swim.

In summary, one practical way to help young children develop the duration of their memory, parents can find ways to allow their children to enjoy the fun and playful spontaneity of repeated tasks.

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<sup>33</sup> Bruce, 44.

### The Chart of Characteristics of Young Children

Although I have already mentioned some characteristics of young children, in order to compare some characteristics more clearly, I will provide a chart of characteristics of young children.<sup>34</sup> This chart is divided into three age groups. The chart identifies physical and cognitive characteristics and identifies appropriate ages at which to introduce knowledge and use of the Bible, information about their relationship with God, provide some sense of the meaning of life, and identify the parents' roles in making this knowledge available to their children.

<b>13-24months</b>	
<b>Physical</b>	<p>Able to grasp and hold objects</p> <p>Beginning to walk</p> <p>Like unusual textures and bright colors</p>
<b>Cognitive</b>	<p>5 to 10 word vocabulary</p> <p>Able to understand simple commands</p> <p>Enjoy repetition</p> <p>Short attention span</p> <p>Distinguish between "you" and "me"</p>
<b>The Infant needs</b>	<p>To be loved and cared for and kept dry and changed.</p> <p>An environment that is safe and clean</p> <p>Adults who recognize the child's behavior and offer encouragement</p> <p>Room for crawling and objects to hold and grasp</p>

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<sup>34</sup> Adapted from The Nuts and Bolts of Christian Education: Practical Wisdom for Teachers and Leaders (Nashville: Abingdon Press, 2000), 72-76, by Delia Halverson. Used by permission.

	Items to watch and follow with eyes.
<b>Knowledge and Use of the Bible</b>	<p>Sees parents use the Bible.</p> <p>Experiences biblical teachings through relationships with persons who live the Bible message.</p> <p>Hears brief Bible stories, verses, and songs.</p> <p>Begins to realize the Bible is a special book that tells about God and Jesus.</p>
<b>Relationships with God Senses of the Meaning of Life</b>	<p>Begins to experience prayer as he/she hears parents talk naturally and spontaneously with God.</p> <p>Experiences God's love through loving, caring persons who know God's love in their own lives.</p> <p>Begins to associate name Jesus with certain pictures and with the Bible.</p> <p>Knows Jesus primarily as one who taught about God, helped people, and loved children.</p> <p>Is learning to accept values of adults with whom he/she lives.</p> <p>Is developing a sense of trust or mistrust depending upon trustworthiness of adults.</p> <p>Experiences forgiveness through loving and caring adults.</p>
<b>Parents Roles</b>	<p>To know the environment is clean and safe and the child is cared for and loved.</p> <p>To be called by name and recognized.</p> <p>To know that you have concern when the child is ill.</p> <p>To be assured that the child's interest is your.</p>
<b>2-3 years old</b>	

<b>Physical</b>	<p>Large muscle control-walking, climbing, running and jumping</p> <p>Constant movement</p> <p>Limited endurance</p> <p>Working on toilet training</p>
<b>Cognitive</b>	<p>Time-space world is expanding, though still limited</p> <p>Elementary reasoning ability</p> <p>Short interest span-2-3 minutes</p> <p>Enjoy talking, listening, singing songs</p> <p>Love repetition</p> <p>Enjoy imitation</p> <p>Answer simply yes or no</p>
<b>Children Need</b>	<p>Adults who keep constant check on actions and offer comfort.</p> <p>Opportunity to express possessiveness.</p> <p>Songs and games with repetition and imitation.</p> <p>Multiple toys where possible for along-side play; nontoxic materials</p> <p>To watch forms being drawn to imitate.</p> <p>Opportunities to "do it myself."</p> <p>Adults sensitive to inner feelings, who may cover embarrassment.</p> <p>Modeling of Christian values.</p>
<b>Knowledge and Use of the Bible</b>	<p>Learns that the Bible is an important book</p> <p>Hears Bible stories about persons who tried to live, as God wanted them to live.</p> <p>Realized the most important stories in the Bible are about Jesus.</p>
<b>Relationships with God Senses of the Meaning of Life</b>	<p>Begins to experience a belonging as a child of God.</p> <p>Begins to be aware of ways persons know God loves them.</p> <p>Asks simple questions about the nature of God, death, birth, and crises.</p> <p>Cannot put thoughts of God, church, and other abstract concepts into words, but seems to store up impressions of them.</p>
<b>Parents Roles</b>	<p>To be assured child's interest is yours and you love him or her even</p>

	<p>when there are problems.</p> <p>To know that the child is cared for and loved.</p> <p>Encouragement when their child develops differently from another.</p>
<b>4-5 years old</b>	
<b>Physical</b>	<p>Rapid growth with constant physical activity</p> <p>Developing muscles require exercise</p> <p>Play is becoming more purposeful and directed</p>
<b>Cognitive</b>	<p>Eager to learn and curious</p> <p>Ask many questions</p> <p>Vocabulary far exceeds their comprehension</p> <p>Symbolic function appears-able to put thoughts and ideas into words</p> <p>Thinking is concrete and not logical</p> <p>Egocentric</p> <p>Think from particular to particular; unable to generalize</p> <p>Enjoy using imaginative and imitative play</p> <p>Draw general conclusions from specific instances.</p>
<b>Children Need</b>	<p>Appreciation for contributions to community living.</p> <p>Opportunities to extend social development.</p> <p>Person who talk literally.</p> <p>Simple answers to the many questions asked.</p> <p>Guidance in new skill of making thoughtful decisions.</p> <p>People who will listen with ears and eyes.</p>
<b>Knowledge and Use of the Bible</b>	<p>Handles the Bible, sometimes pretending to read a verse.</p> <p>Say or sings Bible verses.</p> <p>Observes an older person using Bible in home and church.</p> <p>Experiences Biblical climate of belonging, forgiveness, law, creation and worship.</p>
<b>Relationships with God Senses of the Meaning</b>	<p>Accepts values and limits of parents and teachers.</p> <p>Able to think about his/her behavior and to improve it.</p> <p>Copes with attitudes of forgiveness and reconciliation.</p> <p>Works on skills of relating to others in terms of practices interpreted by</p>



<b>of Life</b>	adults as Christian. Relates some experiences of awe, wonder to God as creator of the natural world.
<b>Parents Roles</b>	To be called by name and recognized. To know that you have concern when the child is ill.
<b>6-7 years old</b>	
<b>Physical</b>	Increased small muscle coordination, though clumsy at times Slower growth period; girls tend to be ahead of boys Constant movement-need to wiggle Like to make things
<b>Cognitive</b>	Eager to learn Ask a lot of questions Still limited in time-space concepts Much variation in reading skills Tend to focus on only one or two details of a story or experience at a time Attention span limited-seven to ten minutes Literal thought processes Able to use simple categories Development of language, reasoning, and deduction Explain why and how they like or dislike it Ability to discuss about their preferences
<b>Children Need</b>	Opportunity to explore meaning of Bible stories to own life. Opportunities to use art forms and words to convey ideas and feelings Simple interpretation of symbols although young one may not grasp it. Encouragement to ask "how" and "why" although generally accept most everything told about God.
<b>Knowledge and Use of the Bible</b>	Begins to understand that the Bible is about people long ago. Learning two parts of Bible: Old and New Testament. Begin to understand some Bible passages. Anticipates being able to understand more, as he/she grows older.

	Beginning to learn how to find a few Bible passages.
<b>Relationships with God Senses of the Meaning of Life</b>	<p>Accepts uncritically almost everything he/she is told about God.</p> <p>Beginning to ask some “how” and “why” questions.</p> <p>Responsive to God at feeling level or in terms of what he/she has been told, without being able to think logically about God or to express feelings verbally.</p> <p>Asks simple questions about God, wanting simple answers. Not yet able to think through concepts of God.</p>
<b>Parents Roles</b>	To prepare for child’s loyalty to switch from parents to peers.

While all children have similar physical, emotional, cognitive characteristics there are also features that are unique to each child. These unique personality characteristics are formed by their cognitive abilities, cultures, home circumstances, certain experiences, and the attitude of parents. These unique characteristics have an important effect on their learning. Therefore, parents must learn to recognize and respect each child’s uniqueness, because these characteristics provide the basic foundation for creating educational theories and programs.

#### Erik Erikson’s Ideas of Development

Erik Erikson was born in Frankfurt, Germany, on June 15, 1902. Erikson taught at Yale, and the University of California at Berkeley and died in 1994.

The theories of Erikson are marked by their characteristics. First, the theories of Erikson are social and culture-oriented. Second, Erikson deals with the positive and negative emotional characteristics of each stage: trust vs. mistrust, autonomy vs. shame, and initiative vs. guilt. Third, he insists that the changes of emotion are the main causes

of building characteristics. The theory of Erikson is composed of eight stages; however, I will emphasize the first four stages.

#### Stage One (Trust vs. Basic Mistrust)

The first stage is approximately birth to the first year or year and a half of life. The most important characteristic in this stage is that the babies of this stage do not have much ability to live by themselves. Therefore, they depend on their mothers or caregivers for food, warmth, and affection. Consequently, for babies, mothers are the essential persons of this stage.

Consequently, through relationships to parents, a baby might get emotional characteristics such as trust or mistrust. If mother familiarly and consistently takes care of a baby, the baby will develop the feeling of trust. For example, whenever babies are hungry, if mothers give milk to babies, babies will get trust to mothers because mothers apparently respond to babies' needs. This trust helps the baby trusts the world and other people.

On the other hand, if mothers ignore or inadequately respond to needs of babies, mothers create mistrust between her and her baby. The baby's mistrust, planted at an early age, influences her or his relationship with other people. These babies also distrusts things in their environment and become suspicious around people too. Perhaps worse of all these, the babies learn to distrust themselves. Therefore, in order for babies to have feeling of trust, mothers should positively respond to needs of the babies.

Conversely, positive response does not always help babies build good characteristics. If babies are overly protected, babies cannot believe anyone would mean them harm. Feelings of mistrust do not always interrupt healthy development.

Proper experiences of mistrust help babies realize the meaning of trust. However, the baby's feelings of mistrust might have serious psychological problems such as depression and paranoia. Consequently, babies should suitably experience trust and mistrust. Indeed, proper controls of the needs of babies help them develop the virtue hope.

### Stage Two (Autonomy vs. Shame and Doubt)

From about eighteen months to three or four years old children belong to the stage two. The physical characteristics of children of this stage is walking, talking, using toilets, and using hands. These physical developments allow children to do things for themselves. In the process of exploration, children must make mistakes because they do not know what dangerous actions are and they do not care other persons. For example, young children run around in a restaurant. At that time, these young children must feel the control of parents in order for the young children to achieve a degree of autonomy or shame and doubt. For example, when children explore and manipulate their environment, if parents permit their behaviors, they will develop a sense of autonomy. When children make mistakes if parents encourage them instead of blame, they also have a sense of independence. For good or ill, children are dependent upon outside sources for the development of these emotional responses.

When children discover their environments, if parents come down hard in their attempts, they develop a sense of shame. Like first stage, overly leaning to one side brings negative results. If parents do not control children's behaviors, the children become impulsive persons. On the other hand, too much shame and doubt makes

children compulsive persons.<sup>35</sup> Therefore, making the positive balance of autonomy and shame and doubt is critical. If children have positive balance, they will develop the virtue of willpower.

### Stage Three (Initiative vs. Guilt)

Between the ages of three or four to five or six compose this stage. Children in stage three have developed their motor skills, curiosities, and languages. These developments encourage children to explore their environments. Therefore, children's social relationships expand from mothers or caregivers to family members or friends. Interestingly, in order to expand their world they become positive and attackable persons. Positive and attackable behaviors face with social norms. At this time, parents' responses make their children become initiative or guilty persons. For example, when children misbehave, if parents gently guide their children, children will learn to accept certain things without guilty feeling. However, if parents do not concern themselves with any of their children's actions, they become ruthless persons.

When children break social norms, if parents blame them, children may develop a sense of guilt. Guilty feeling causes children to believe that it is wrong to be independent. At the end, these children may become inhibited persons. A good balance of initiative and guilt leads to psychosocial strength of purpose. Erikson defines the emotional characteristics of children based on the changes of feeling of children depending on the responses of their parents.

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<sup>35</sup> Erik H. Erikson, Childhood and Society, 2nd ed. (New York: Norton, 1963), 222.

#### Stage Four (Industry vs. Inferiority)

This stage occurs between six years and puberty. One of the great events of this time for children is entry into school. Indeed, the child's world extends beyond the home to school and neighborhood for the first time. In the home, play is primary; when they enter school, their first activity is work. The system of education is based on competition and requires the child to achieve in standardized ways. Indeed, children are evaluated by results. In this situation, developmental crisis happens. Successful experiences help children have a sense of industry. In contrast, repeated frustration and failure lead to feelings of inferiority.

Like other stages, the attitudes and opinions of others become important. Parents are no longer the complete authorities; however, they are still essential within the broader circle of schoolteachers and friends. In order to overcome developmental crisis, parents and schoolteachers encourage self-competition rather than comparison to others.

Erikson's ideas of development are very useful for Christian education. However, there are a few weaknesses. First, Erikson understands people very narrowly. His ideas are overly dependent on the development of emotions. I contend that human life is very complicated. For example, Erikson does not consider the influence of religion. But, I believe that God is continually involved in human history. To Erikson's fault, I find that he does not explain the roles of God and the Holy Spirit in the nurturing and development of humanity and especially in the creation of an individual child.

Second, he does not point out the role of media. For young children, parents and family members are essential, but, particularly in this point in history, young children spend a lot of time watching television programs and home videos. Television

programs and home videos strongly affect the behaviors and ideas of young children. Indeed, the values they espouse are learned from media involvement, even if they learn violence, bad language, or other negative values. In order to understand children well, we should consider these parts too.

Third, he does not consider the uniqueness of people. For instance, in Genesis 25, there is the story of Esau and Jacob. They are twins, but they are totally different. Esau was a skillful hunter; on the other hand, Jacob was a quiet man. Erikson does not take such individuality into account. Furthermore, his theory does not cover handicapped persons and mentally disabled children. Indeed, their research does not cover person- specific characteristics.

In spite of some limitations, Erikson's theory helps parents understand their children more accurately. Moreover, his outstanding study create the important foundations for creating Christian educational curriculum – the what, how, where, who, and when.

Last Sunday, the educational pastor of my church prepared a puzzle game for children. There were eight children aged two to twelve. But, the pastor copied the puzzle game so that each child played the same game. After the children finished the game, my six-year-old son complained about the game because for him the game was too difficult. The pastor pushed my son to solve the puzzle although for my son the puzzle was very difficult. Therefore, my son was very scared. In contrast, for a twelve year old, it was very easy. Not surprisingly, a twelve-year-old also said, "it was so boring and easy."

This is a good example of why parents or teachers should know the developmental characteristics of children. Even though the pastor who prepared the

game did his best, his program failed because he did not consider the development of the students. If the pastor had known the characteristics of children, he might have led the students accordingly and succeeded.

### Conclusion

Usually, adults maintain that young children do not have enough cognitive abilities and easily forget their experiences. Unfortunately, these ideas are incorrect. Although young children may seem ignorant, they have their own language, thinking skills, and emotions. The important fact, moreover, is that although young children do not figure out a problem or concern well, they approach the problem with their feelings and these feelings continually impact their learning process. Therefore, instead of ignoring these characteristics, when parents prepare educational programs, they should consider common and unique characteristics because they have a strong influence on how children learn. In addition to educational assumptions, in the next chapter, I will argue theological assumptions for developing educational theories for children's Christian education at home.



### Chapter 3

#### Theological Assumptions for Developing Educational Theories for Young Children at Home

In Chapter 2, because of their importance for developing educational theories of young children at home, I argued general characteristics of young children and how these characteristics influence children's learning process. However, in order to design a theory of Christian education for young children, defining educational assumptions is not complete enough. Although secular ideas contribute to form the theory of Christian education, in order to create a complete theory, it is necessary to consider theological assumptions. Therefore, in this chapter, I will uncover and discuss theological arguments for home based Christian education, mainly, the notions of children's education in The Old Testament and five education scholars' ideas of children education at home. Finally, based on the ideas of Chapter 2 and 3, I will build a developed educational theory.

#### Children's Education in the Old Testament

Faith is one of the most foundational elements of human nature. Faith represents a history, culture, and criteria not only for a person but also for faith communities. Therefore, the community is eager to transmit their faith to their descendants. Ancient Israel provides for us today, a useful model for transmitting faith. Although the daily life

for ancient Israelites was characterized by wars, absorption, and slavery,<sup>1</sup> the people successfully delivered their faith to their offspring.

It becomes impossible for me to treat, within the limits of this paper, all educational methodologies of Israel because the history of Israel is very complicated and long, indeed. Therefore, using stories based in the Old Testament, I will limit my discussion to the goal of children's education, educational places, parents' roles, the definition of children, and educational methods.

### The Goal of Children's Education

In the Old Testament, there are three goals of children's education: how to help children fear God, how to encourage children to keep faith, and how to make children become deliverers of faith to the next generation. Of these three, the main goal of education of children at home is to help them fear God.<sup>2</sup> In Deuteronomy, Patrick D. Miller insists, "the fear of the Lord is clearly the aim of education of the next generation in Israel."<sup>3</sup> To teach to fear God was God's direct commandments at Horeb to Israelites. In Deuteronomy 4:10, God demanded Moses to "Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land may teach them to their children."

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<sup>1</sup> Bernhard W. Anderson, Understanding the Old Testament, abr. 4th ed. (Upper Saddle River, N. J.: Prentice Hall, 1998), 164.

<sup>2</sup> Roland E. Murphy, Proverbs, Word Biblical Commentary, v. 22 (Nashville: Thomas Nelson Publishers, 1998), 4.

<sup>3</sup> Patrick D. Miller, Deuteronomy, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville: John Knox Press, 1990), 107.

What does idea “the fear of the Lord” mean? In order to fully understand the goal, we should know the meaning of fear because fear has two opposing meanings. The definition of God within either construct has direct results upon the characteristics of God; God is then conceived of entirely differently depending upon the definition one uses. Webster’s New International Dictionary, assigns to fear two different verbal meanings. The definition I will refer to as negative is this: “to terrify and to affright.” On the other hand, there is a positive meaning: “to have a reverential awe and to respect the majesty of.”<sup>4</sup> These two descriptions reflect on the behaviors of the people. Consequently, if we use these two different meanings, we will guess two different images of God: one is horror and another is honor. Hebrew Scripture depicts both images of God.

I have identified stories that express images of God which elicit horror, Exodus 19:16; 20; 15-18, for example.<sup>5</sup> In Genesis 6, God wiped out humankind whom God had created, and God destroyed Sodom with burning sulfur (Gen. 19).

We are left, however, with a diversity of images of God even within a narrower category of depiction. In the stories of God as judge, we can find positive images of God through three characteristics: reasons why God would destroy, God in the act of salvation, and God giving chances. For what reasons would God destroy humankind? The central reasons found in the Bible are to destroy sinners and save God’s people. Genesis 13:13, gives the reason for the destruction of Sodom: “Now the men of Sodom were wicked and were sinning greatly against the Lord.” Genesis 6 also shows the reason for wiping out

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<sup>4</sup> Webster’s Second New International Dictionary, s.v. “fear.”

<sup>5</sup> Murphy, 22.

the lives of human beings: “The Lord saw how great man’s wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time.” I see this as clearly indicating that the reasons for destruction are to save God’s people.

In the two stories of Sodom and Noah, God never destroys all human beings. God saved His people when He saved the families of Noah and Lot. Moreover, before punishing them, God gave the people opportunities to repent. According to Genesis 18:32, before God destroyed Sodom, God promised to Abraham, “if you find ten righteous people in the city of Sodom, I will not destroy it.” Although the Bible did not state Abraham’s actions, it is not difficult to guess the effort of Abraham to help people repent of their sins. Indeed, if we consider the phenomenon of possible destruction, we may think that God wants to make people fearful. However, if we think the behaviors of God as actions to save His people, we can see that without any doubt, fear means to have a reverential awe.

The verb “to fear” also carries positive meanings in the Old Testament. Miller insists that “the fear of God” embraces “reverence, obedience, and total commitment.”<sup>6</sup> Peter. R. Ackroyd, Alfred. R. C. Leaney, and J. W. Packer also maintain, “the fear of God does not indicate dread but rather reverence.”<sup>7</sup> Gerhard Von Rad also says that fear means “a response of love and whole-hearted surrender.”<sup>8</sup>

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<sup>6</sup> Patrick D. Miller, Deuteronomy, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville: John Knox Press, 1990), 107.

<sup>7</sup> Peter.R. Ackroyd, Alfred. R. C. Leaney, and J.W Packer, Deuteronomy (Cambridge: Cambridge University Press, 1973), 56.

<sup>8</sup> Gerhard von Rad, Deuteronomy (Philadelphia: Westminster Press, 1966), 83.

The following stories clearly support why we understand 'fear' in this positive light. Usually, these positive meanings of fear are used in relation to God's kind behaviors. In Joshua ch4, the writer explained God's help to cross the river of Jordan. The writer declared, "He did so that all the peoples of the earth might know that the hand of the Lord is powerful and so that you might always fear the Lord your God" (v.24). Furthermore, in 1 Kings ch8, the Israelites fear God when God forgives the sin of His people Israel, teaches them the right way to live, and sends rains on the land (v.36). These three sentences have same structure. God does something for people and the people fear God, although von Rad asserts that 'the fear of God' probably means the acceptance of God's commandments.<sup>9</sup> After considering all assumptions, I have reached this conclusion: to help children fear God means to help children realize who God is. God is righteous so that if people obey the command of God, God helps God's people (Joshua 1:7-9).

The second goal is to help children preserve faith.<sup>10</sup> As I stated earlier, the Israelites were continually faced with new people, cultures, and religions. In The Rise of Christian Education, Lewis Joseph Sherrill briefly explained the change of Israelites' life before the time of the destruction of Jerusalem in 586 B.C.

Before the settlement in Palestine their life is depicted as semi-nomadic. After the conquest it became agricultural, with people established in permanent homes, engaged in many occupations. A monarchy was set up and large projects associated both with peace and with war were undertaken. Then followed the division of the kingdom; with the weakening of both realms and loss of

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<sup>9</sup> Ibid.,

<sup>10</sup> Lewis Joseph Sherrill, The Rise of Christian Education (New York: Macmillan, 1944), 21.

independence, leading to the end of the northern kingdom, the destruction of Jerusalem, and the captivity.<sup>11</sup>

These situations made it difficult for the people to keep their own faith.

Although the Israelites experienced God's love, punishments, forgiveness, and miracles, when they meet other problems they forgot the presence of God. For example, when Moses went to Mount Sinai, the Israelites made an idol for themselves in the shape of a calf. This idol they made belonged to another people's god and was not the God of their ancestors. Thus, writers of the Bible continually stressed the message, "Remember." According to The NIV Exhaustive Concordance, the Bible uses "remember" 166 times. For example, in Deuteronomy, the writer said, "remember that you were slaves in Egypt" (16:12), "remember well what the Lord your God did" (7:18), and "remember the days of old" (32:7). The writer of Psalms continues, "Remember the wonders he has done, his miracles" (105:5) and "remember the people you purchased of old" (74:2). Furthermore, in considering of warning of Joshua at Shechem (Josh. 24), we assume the seriousness of foreign religions. In verse 15, Joshua states, "whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living." Unfortunately, these serious religious situations continue when they settle the promised land. Israel remains connected to other nations and was attacked by other strong nations. It was natural to encourage Israelite children to maintain their own faith, this lesson was, in fact, one of the main goals of education.

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<sup>11</sup> Ibid., 6.

The final goal of education of the ancient Hebrews is to help Israelites transmit faith to the next generation.<sup>12</sup> For Israelites, the promise of God to Israel affected the people not for one generation but for all generations. Therefore, parents are commanded to “Teach them to your children and to their children after them.” The writer of the Psalms clearly points out this goal of education when he said,

He decreed statutes for Jacob and established the law in Israel, which he commanded our forefathers to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God and would not forget his deeds but would keep his commands. They would not be like their forefathers—a stubborn and rebellious generation, whose hearts were not loyal to God, whose spirits were not faithful to him. The men of Ephraim, though armed with bows, turned back on the day of battle; they did not keep God’s covenant and refused to live by his law. They forgot what he had done, the wonders he had shown them (Psa. 78:5-11).

Indeed, in the ancient Hebrew culture, the main goals of education are closely related their daily situations. In multi-cultural and religious situations as those we could derive from the Hebrew texts we see that to stress to children the necessity to fear God, keep their own faith, and deliver that faith to the next generation is expected.

#### The Definition of Home: The Educational Place

Ancient Israel had five educational institutions such as home, schools, and synagogues, and groups of priest and prophets. Of them the home is the first educational place for children to know the will of God.<sup>13</sup> The cause of this phenomena has

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<sup>12</sup> Raphael Patai, Family, Love, and the Bible (London: Macgibbon & Kee, 1959), 187.

<sup>13</sup> James L. Crenshaw, Education in Ancient Israel (New York: Dooubleday, 1998), 86.

significant social and historical reasons. Young children grew up in the home with family members. Through the common life experiences, they could learn about faithfulness to God. For Israelites religion was not a special segment of life, but the entirety and goal of life itself. Ancient Israel's cultures and family rituals were strongly connected to their religion. For example, young children joined family prayers and saw religious symbols at their home. Thus, for young children home was the essential educational place.

Historically, there were no public schools. Public school systems did become a viable alternative, but scholars are not certain when the school system was begun. According to James L. Crenshaw, a formal education at a complex system begins either during Solomonic times or during Hezekiah's reign in the eight century.<sup>14</sup> Charles. B. Eavey, in History of Christian Education, maintains "there were no schools, in the modern sense of the word, among the Jews until after their return from captivity."<sup>15</sup> In Ancient Israel: Its Life and Institutions, Roland De Vaux asserts that the word "school" was shown in Sirach 51:23. Moreover, Vaux declared that in A.D. 63, schools were built in every village and children went to school regularly. Anderson, an emeritus of Princeton Theological Seminary, also declares that wisdom schools flourished after Ezra's time.<sup>16</sup> Sherrill asserted that before the destruction of Jerusalem (586 B.C) there

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<sup>14</sup> Ibid., 87.

<sup>15</sup> Charles. B. Eavey, History of Christian Education (Chicago: Moody Press, 1964), 51.

<sup>16</sup> Anderson, 516.



were no formal public schools.<sup>17</sup> To summarize these three scholars' assertions, it is possible that a school system was built after the release of the Israelites from Babylonian colonization. Moreover, usually, children learned reading, writing, and counting at common elementary schools.<sup>18</sup>

Before public schools were built, there were groups of priests and prophets. They taught cultic organization and ritual. For example, at priestly school, student learned "the specific features of rituals, feasts, rules pertaining to clean and unclean, and temple maintenance"<sup>19</sup> and there were teachers for adults<sup>20</sup> and special persons. For example, we can see that in 1 Samuel, Eli the priest taught Samuel who was given to God.

During the exile, Israelites did not have worship place, so they used synagogue to study the Law. After they rebuilt their temple they used the synagogue as a place of study.<sup>21</sup> The synagogue as a main public school had three roles which were worship, teaching and learning, and providing a social center. Of these, the most essential role of the synagogue was teaching.<sup>22</sup> However, all children could not study at synagogue. Although girls

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<sup>17</sup> Sherrill, 6.

<sup>18</sup> Andre Lemaire, "The Sage in School and Temple," in The Sage in Israel and the Ancient Near East, ed. John G. Gammie and Leo G. Perdue (Winona Lake, Ind.: Eisenbrauns, 1990), 172.

<sup>19</sup> Ibid., 178.

<sup>20</sup> Sherrill, 6.

<sup>21</sup> James E. Reed and Ronnie Prevost, A History of Christian Education (Nashville: Broadman and Holman, 1993), 49.

<sup>22</sup> Ibid., 45.

attended the worship in the synagogue and were instructed in the home, only boys had the benefit of the synagogue education.<sup>23</sup> Most young children did not have the opportunity to learn about God formally. Even after educational institutions were built, home education remained a common and essential practice.<sup>24</sup>

Yet, after 400 B.C. the book of Proverbs was compiled.<sup>25</sup> Richard J. Clifford states, “The book of Proverbs is collected from the earliest days of the monarchy (ca. 1000 B.C.E.) to the end of the sixth century B.C.E.”<sup>26</sup> Bernhard W. Anderson also states that Proverbs was finally edited after Ezra’s time. Most scholars assert that Proverbs was not written by a single writer. Rather, an editor or editors collected and intentionally edited them. Dermot Cox maintains that in the post-exilic time, schools were spread out and taught wisdom. Thus, Cox calls the first nine chapters of Proverbs “lecture notes.”<sup>27</sup> Crenshaw also asserts “the Book of Proverbs functioned as a textbook for school.”<sup>28</sup> Conversely, the editor located a command related to the importance of home education: “Listen, my son, to your father’s instruction and do not forsake your mother’s teaching” (1:8). This intentional edit might emphasize home education rather than schools.

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<sup>23</sup> Charles A. Tidwell, Educational Ministry of a Church (Nashville: Broadman Press, 1982), 24-25.

<sup>24</sup> Ibid., 24.

<sup>25</sup> Charles T. Fritsch and Rolland W. Schloers, The Book of Proverbs: Introduction and Exegesis (New York: n.p. 1955), 775.

<sup>26</sup> Richard J. Clifford, The Wisdom Literature (Nashville: Abingdon Press, 1998), 42.

<sup>27</sup> Dermot Cox, Proverbs (Wilmington, Del.: Michael Glazier, 1982), 53-54.

<sup>28</sup> Crenshaw, Education in Ancient Israel, 231.

Historically and socially, to this writer, the home was the most important educational location especially for young children.

As the most important educational place, home functioned to teach job skills, faith, and ethics. Children learned life skills for survival in their situations. For example, before the exile they spent most of their time in the wilderness, thus boys had to learn “to tend cattle, to hunt, to shoot with bow and arrow, and to hurl with a sling.” Girls learned “to grind the grain, to knead and bake, to milk and churn, to cook, spin, weave, sew, and dye.” In contrast, when they settled down, children were trained to plow, sow, harvest, glean, care for vineyards, make wine, and tan.<sup>29</sup> Indeed, children learned the most fundamental tasks to survive in their situations at home.

In addition to vocational skills, children learned faith in the home. Through the attending or observing family rituals such as daily prayer and Passover, children developed their faith in God. There were many religious symbols in the home such as tallit, teffillin, and mezuzah. Continually seeing these symbols children realized the promise of God. Learning the meaning of these various symbols aided conversation between children and parents, and through this sort of interaction, children formed their faith in God. Indeed, children in the home recognized God through various experiences.

Young children also learned social ethic from their home. We can see that Hebrew Scripture places quantifiable emphasis on the notion of relationship using the word “neighbor” 65 times, “neighbor’s” 31 times, “neighborhood” 2 times,

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<sup>29</sup> Sherrill, 18-19.

“neighboring” 3 times, and ‘neighbors’ 39 times.<sup>30</sup> Five of the Ten Commandments direct us toward specific social ethic. Israelites learned social norms from their home when they were young children such as how to respect their parents and how to care for them in old age.<sup>31</sup>

In summary, for young children of ancient Israel, although there were other educational institutions, home was the first and the most cardinal educational environment. Moreover, “the patriarchal family is the basic unit of Israelite society, and this is true in all periods: the “tribal” settlement period, later monarchic, or postexilic times.”<sup>32</sup> In the home, children learned skills, social orders, and faith. In the education of young children in the home, the roles of parents was key.

### The Roles of Parents

Parents taught their children job skills and religion. The Old Testament clearly mentions that parents are the most essential teachers for children. Through teaching children, create roles with weighty authority. The word “father” has four meanings: supplier, protector, guider, and instructor.<sup>33</sup> According to Crenshaw, in the beginning,

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<sup>30</sup> John R. Kohlenberger, The NRSV Concordance Unabridged (Grand Rapids: Zondervan Publishing House, 1991), 912-13.

<sup>31</sup> James L. Crenshaw, Old Testament Wisdom (Louisville: Westminster John Knox Press, 1998), 13.

<sup>32</sup> Carole R. Fontaine, “The Sage in Family and Tribe,” in The Sage in Israel and the Ancient Near East, ed. John G. Gammie and Leo G. Perdue (Winona Lake, Ind.: Eisenbrauns, 1990), 157.

<sup>33</sup> Sherrill, 244.

“father” referred to the head of a household; however, the meaning of father extended to “teacher.”<sup>34</sup> There is much biblical evidence to support this assumption. Edith Deen, in Family Living in the Bible, supplied instruction from some Bible verses: rebuke them (Gen. 34:30), instruct them (Prov. 1:8), guide them (Jer. 3:4), discipline them (Prov. 3:12), and grieve over their children’s sufferings (Ps. 103:13).<sup>35</sup> However, these verses represent not only fathers but also mothers.

Like fathers, mothers also have significant roles in the home. Life in Biblical Israel explains the general situations of women, “before marriage a woman was subject to her father; in his absence, to an older brother; and after marriage, to her husband.”<sup>36</sup> This explanation implies that a woman’s whole life belongs to men. However, as evidence in the Bible shows, mothers also held real social authority. For instance, in Genesis 21:10, Sarah cast out Hagar and Ishmael, a son of Hagar. According to the story of Samuel’s birth, Hannah, a mother, decided on a dedication and brought Samuel to the house of Yahweh at Shiloh (1 Sam. 8).<sup>37</sup> Although this was very important family event, there was no role for Elkanah, the father. Another example is that in Leviticus 19:3, when God commands children must respect parents, God mentions mother before father: “Each of you must respect his mother and father, and you must observe my Sabbaths. I am the Lord your God.” It seems clear that mothers did not belong to the fathers but had vital

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<sup>34</sup> Crenshaw, Education in Ancient Israel, 209.

<sup>35</sup> Edith Deen, Family Living in the Bible (New York: Harper & Row, 1963), 68.

<sup>36</sup> Philip J. King and Lawrence E. Stager, Life in Biblical Israel (Louisville: Westminster John Knox Press, 2001), 50.

<sup>37</sup> Ibid., 46.

tasks at home. The mothers' authority also influences children's education. According to Proverbs 1:8, the writer evenly emphasized both father and mother. The writer said, "Listen, my son, to your father's instruction and do not forsake your mother's teaching." In Proverbs 6:20, the writer insisted that "do not forsake your mother's teaching." Indisputably, the Bible required children to pay the same respect and honor to both parents.

Although father and mother had core roles, father and mother's roles had distinction. In relation to children education, the father "adopts or excommunicates sons and daughters."<sup>38</sup> In addition, when boys were young, the role of father was changed from 'the father of the household' to teacher (Exod. 10:2; 12:26; 13:8; Deut. 4:9; 6:7,20-25; 32:7,46).<sup>39</sup>

Although both mothers and fathers teach their children, the mothers teach their children (Prov. 1:8; 6:20; 30:17; 31:1-9; 10-31) particularly when they are young. For the children's education, the mothers helped their children build foundations while the fathers taught religious rituals.<sup>40</sup> Mothers taught clan traditions, gardening, herding, cooking, weaving, and making pottery. The mother, moreover, mediated household conflicts. To sum up, as teachers, both mothers and fathers had concrete and specialized tasks for children's education at home.

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<sup>38</sup> Victor H. Matthews and Don C. Benjamin, Social World of Ancient Israel 1250-587 BCE (Peabody, Mass.: Hendrickson, 1993), 8.

<sup>39</sup> Ibid., 27.

<sup>40</sup> Tidwell, 18-19.

### The Definition of Children

In the Old Testament, children are considered rewards from God,<sup>41</sup> “not innocent and cute”,<sup>42</sup> but learners. In the Old Testament, to have children is not the result of human effort but God’s will. According to Samuel I, Hannah had no children because “Lord had closed her womb” (1:6). However, when “the Lord remember her” (1:19), Hannah “conceived and gave birth to a son” (1:20). The story of Sarah is more dramatic. Sarah was too old to have a baby (Gen. 8:11). However, God gave a son to Sarah (Gen. 21:1). In fact, in any situation if God so chooses, God will give the child. Thus, in the Bible, children are God’s rewards (Ps. 127:3).

Children were not insufficient human beings. Although their cognitive abilities were weak, they joined the family and community rituals. According to Sherrill, at “the age four a child started to the synagogue with his parents.”<sup>43</sup>

In addition, children are learners. Unique terms refer to children as students such as “**Listen to your father**” (Prov. 23:22), “**Keep your father’s commands**” (Prov. 6:20), and “**Obey his father and mother**” (Deut. 21:18). These terms (listen to, keep, and obey) signify the attitudes of learners. Old Testament texts consider children to be human beings and thus capable and worthy of education. In summary, as rewards of God, children become elemental in order to remember, to learn and deliver the faith to the next generation.

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<sup>41</sup> King and Stager, 41.

<sup>42</sup> Lawrence Boadt, Reading the Old Testament (New York: Paulist Press, 1984), 476.

<sup>43</sup> Sherrill, 25.

### The Methods of Education

In the ancient Israel, parents used three educational methods such as conversation, symbols, and rituals. Conversation between parents and children was a most useful teaching method (Deut. 6:20-21).<sup>44</sup> The texts relay the importance of conversation with children. For example, after the tribes crossed over the river Jordan, Joshua commanded them to take up twelve stones from the middle of the Jordan and put them down at the place where you stayed tonight. The reason is that “In the future, when your children ask you, 'What do these stones mean?' tell them that the flow of the Jordan was cut off before the ark of the covenant of the LORD (Josh. 4:6-7).” In addition to this example, the Bible makes known in Exodus 12:26, “when your children ask you, 'What does this ceremony mean to you?’” Deuteronomy 6:20, “in the future, when your son asks you, 'What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?’” and Deuteronomy 32:7, “Remember the days of old; consider the generations long past. Ask your father and he will tell you, your elders, and they will explain to you.” Indeed, children’s questions and parents’ answers are essential educational methods that help children identify God and the journey of faith.

Parents used Torah to an answer the questions of children because for them the Torah “occupies the primary place of authority, significance, and influence in the mediation of Yahweh’s purpose, presence, and power to Israel.”<sup>45</sup> In addition, for

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<sup>44</sup> Patai, 187.

<sup>45</sup> Walter Brueggemann, Theology of the Old Testament (Minneapolis: Fortress Press, 1997), 578.



children the Torah “is Israel’s yearning that its children should not grow up in chaos, in alienation, in narcissistic subjectivity.”<sup>46</sup> Indeed, having undoubted Torah, parents gave answers to children’s questions.

In addition, Israel parents used visual religious symbols. Usually, parents use four symbols at home such as Tefillin, Zizit, Tallit, and Mezuzah. Young children do not use Tefillin. Tefillin is a small leather boxes containing selected verses. Usually children over thirteen strapped Tefillin to their left hand and forehead during the daily morning service (Deut. 6:8). Although young children did not use Tefillin, through watching them young children become familiar with these faith symbols.

Mezuzah means doorframes. A mezuzah is made from parchment from a kosher species of animal. Israelites put two paragraphs (Deut. 6:4-9; 11:13-21) and affixed along the entire doorway. Whenever they pass the door, they kiss the mezuzah. Through this religious behavior, people remembered that God protect us forever.<sup>47</sup>

Tallit is a four-cornered, fringed shawl. It is usually made of white wool, cotton, or silk. Males threw on this shawl during the morning prayers.

Zizit means tassels. Lord commanded Moses to make tassel to “remember all the commands of the LORD, that you may obey them and not prostitute yourselves by going after the lusts of your own hearts and eyes” (Num. 15:39). Through these religious

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<sup>46</sup> Walter Brueggemann, The Creative Word: Canon as a Model for Biblical Education (Philadelphia: Fortress Press, 1982), 20.

<sup>47</sup> William Barclay, Educational Ideals in the Ancient World (Grand Rapids: Baker Book House, 1959), 35-36.

symbols, parents helped their children to remind them of the salvation behaviors of God.<sup>48</sup>

Community and family rituals were also used educational tools. The life of Israelites is closely related to rituals. Especially, Passover and Tabernacles were connected with the home. The Passover occurs in spring at the beginning of the corn harvest. Martin Noth insists that the three rituals “derive from the tradition of the cultivated land and are extremely closely connected with the life of an agricultural community and the cycle of nature.”<sup>49</sup> Passover was celebrated in the home not at the sanctuary.<sup>50</sup> During Passover, Israelites ate unleavened bread. Although Passover was mixed with agricultural elements, this ritual refers to their freedom from the slavery of Egypt. Moreover, through their involvement in Passover, children directly experienced the saving reality.<sup>51</sup>

In addition, Israelites had daily and weekly rituals. Every morning and evening and before and after each meal, they prayed to God. Every week, they lighted the Sabbath lamp and attended the Sabbath meal. Interestingly, in these three festivals teaching methodologies such as conversations, symbols, and rituals are combined. For example, at Passover, parents prepared unleavened breads, children ask what is this bread and parents explain their past experiences through the answers.

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<sup>48</sup> Crenshaw, Education in Ancient Israel, 29.

<sup>49</sup> Martin Noth, Exodus (Philadelphia: Westminster Press, 1962), 190.

<sup>50</sup> Rad, 111.

<sup>51</sup> Terence E. Fretheim, Exodus (Louisville: John Knox Press, 1991), 147.

As children grow, they attended the religious rituals. Sherrill, in The Rise of Christian Education, clearly explain children's religious ritual.

Nature-circumcise took place on the eighth day after birth, and it was the custom to name him immediately afterward. Forty days after a child had been born the mother was required to offer a lamb as a burnt offering and a sin offering. A Jewish boy, upon completing his thirteenth year, had reached the age of responsibility and duty in religion, and this stage in his life was attended by ritual acts.<sup>52</sup>

In summary, children's education in the Old Testament is accomplished by both parents at home with both formal (rituals) and informal (conversations and symbols) methodologies.

### Application

The characteristics of ancient Israel's faith education are home centered education. Although there were educational institutions, home was the main source for education and guidance. Moreover, parents were the main teachers. They taught not only faith but also job skills. In teaching children, they use various methods such as symbols, conversation, and rituals.

As a conclusion, I will argue the advantages and limitations in applying the ideas of ancient Israel's education to Christian education in modern time. There are three limitations to apply the ideas to modern Christian education.

First, the context between the ancient society and modern society is different. In the ancient Israel, there were not well-organized public schools. However, our society

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<sup>52</sup> Sherrill, 24-25.

has church and religious institutions. In addition, the ancient society was family centered. There were many members and they spent most of their time together. In contrast, our society is centered on the individual. Unlike ancient society in Israel, our families are nuclear. Indeed, modern society is much more complicated and professionalized. In these circumstances, family centered education has to have limitations.

Second, many modern families are unhealthy. Divorce is not uncommon. Although Korean society traditionally stresses on original family, almost one of third couples are divorced. Parents hesitate to spend time with family members. Thus, it is very difficult for them to expect to teach faith to their children.

Finally, “cramming” educational experiences into one’s daily life has serious risks into one’s lifestyle. Cramming education interrupts learner’s creative activities. This educational method does not allow debate; it relies on the learner’s obedience. Thus, learners cannot develop the ideas by themselves. Furthermore, learners do not grow the ability to interpret and solve new problems.

In spite of these limitations, the ideas of the ancient Israel’s education point out the weakness of modern Christian education. First, the ancient Israel’s education emphasizes family contexts. Although many families have problems, all families through all time have had problems, the family is the essential location for Christian education. Children develop their faith through experiences. Children usually spend about two hours in the church. They attend worship and have lunch. Although they attend special programs such as Vacation Bible School, they spend less than 200 hours in a year in church. The experience of children today in churches is bereft of variety.

In contrast, young children spend most time in the home and learn concepts of Christianity. For instance, according to Erikson, young children learn trust, mistrust, and love, when they are babies.<sup>53</sup> We can see that young children receive images of God not from parents' teaching but from parents' behaviour toward them.<sup>54</sup> Consequently, before going to preschool, young children have a concrete, anthropomorphic, imaginative image of God. Young children's characteristics, identity, and ideas learnt at home strongly influence their future behaviours and individual's learning. Therefore, if a child has bad up-bringing, changing his or her lifestyle is very difficult. Indeed, if the children do not get faith education in the home, church programs, no matter how effective or comprehensive they may be will not work for them.<sup>55</sup> Indeed, young children's faith moves from home to church.<sup>56</sup>

Second, the ancient Israel's education focuses on life-long education. Parents did not derive or construct a particular education schedule, instead life became the educational setting. Unfortunately for us today, many parents think that Sunday School on Sunday creates sufficient Christian education setting. Therefore, it is difficult for children to feel God's presence at home. This is a deplorable situation. Parents should realize that children develop their faith not at only Sunday school but also in daily lives.

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<sup>53</sup> Erikson, 219- 24.

<sup>54</sup> John H. Westerhoff III, Bringing up Children in the Christian Faith (Minneapolis: Winston Press, 1980), 26.

<sup>55</sup> Elizabeth F. Caldwell, Making a Home for Faith (Cleveland: Pilgrim Press, 2000), 25

<sup>56</sup> Ibid., 2.

Third, the ancient Israel's home education had many rituals, which were regularly performed. Through rituals, children become familiar with their own religious services and traditions. As children joined rituals of the community they were formed in the identity of community and family. Unfortunately, many modern families do not have daily rituals. If rituals are performed or needed they occur only on special days or when children are sick or they move to new home. Therefore, young children do not have many chances to meet God at their homes. Parents should recognize that simple and regular family rituals help children develop the identity of Christianity.

Finally, parents in ancient Israel used various teaching tools such as conversation, symbols, and stories to the point that informal education became paramount. Modern Korean parents, especially, think that formal education programs are the sole source of education programs. Thus, for Koreans, Christian education becomes formalized and relegated to worship and Bible study. Of course, the worship services and Bible study are very important education programs, but parents should know that children learn many things that are not constrained to formal programs but erupt from life experiences.

Although life setting is different between the ancient Israel and our society, the ideas of faith education in the ancient Israel are not old and therefore worthless. Excessive individualism and professionalism lose the advantage of family centered faith education. Thus in order to overcome our weaknesses, the ideas of ancient Israel's education is a helpful educational model.

### The Theories of Home Centered Education

How parents deliver Christian faith to their children at home is one of the main issues of Christian education. In order to deepen understanding, I researched the ideas of five scholars of education on Christian Nurture, Making Home for Faith, Seasons of a Family's life: Cultivating the Contemplative Spirit at Home, The Power of God at Home and Seasons of a Family's Life: Cultivating the Contemplative Sprit at Home. Although these books deeply and widely deal with the formation of spirituality at home, I will focus on the authors' ideas about who, when, how, and where Christian education for children happens. After that, I will mention their weaknesses and values based on my concerns.

#### The Ideas of Horace Bushnell

In Christian Nurture, Horace Bushnell insists that the goal of Christian education is to help children grow up in piety.<sup>57</sup> In order to accomplish this goal, he emphasizes the location and design of the home environment, instead of local churches, as the foundation of Christian education. Bushnell insists that a person's conversion occurs not through a certain event but through the work of the Holy Spirit. The Holy Spirit as an inductor is always with children and is continually involved in the children's life in the home. Claiming the spirit in the home as holy helps children naturally develop their faith. Thus, the home becomes the cardinal location of Christian education. Another reason is that Christian education is not teaching Christian information but naturally nurturing

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<sup>57</sup> Bushnell, 26.

children to be Christians in the home. Consequently, Bushnell prefers to use informal and children-centered educational methodologies. In his book, there are five nurturing principles: consider age level, focus on feeling not doctrine, teaching, not rhetorically but by example, making the atmosphere one of love, and beginning when children are ready.

Bushnell also strongly asserts that education should begin at an early age. He calls the first three years, “the age of impressions.”<sup>58</sup> He asserts that this period is essential because at this time children obviously accept “the power of another spirit.” For example, young children of this age naturally accept new information from their parents. This time children form more than half of all the characteristics that they will develop in their lives. In addition, their experiences at early ages largely determine their future characters.

For Bushnell, parents are the main teachers. He insists that morally good parents nearly always produced morally good children. Young children spend a lot of time with their parents. As a result, children are under the control of parents and naturally learn their behaviour and values from their parents.

In conclusion, Bushnell’s theory of Christian education is that Christian education should happen when learners are very young at home with informal methodologies by their parents.

Bushnell’s ideas have limitations. His ideas become too optimistic. Over fifty percent of parents are divorced or raise children from within their own dysfunction. These parents negatively influence the children. In these situations, it is very difficult to expect useful nurturing.

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<sup>58</sup> Caldwell, 211.



Although Bushnell's ideas have a disadvantage, still his ideas are very valuable to expand ideas of Christian education for young children at home. First, Bushnell stresses the home as the main place of transmission of faith and states the limitations of local churches in accordance to time, program construction, space, and teachers. In this situation, Bushnell's idea offers an essential alternative. Second, Bushnell emphasizes the importance of education for young children. Many Korean educators focus on Christian education for adults because they simply think that children do not have the ability to understand Christian ideas. But, Bushnell asserts that God gives the Holy Spirit even to young children.

#### The Ideas of Elizabeth Caldwell

In Making a Home for Faith: Nurturing the Spiritual Life of Your Children, Elizabeth Caldwell offers simple, straightforward, solid guidance to help parents monitor and nurture their children's faith development.

Like Bushnell, for her, the main educational place is the home because "the movement of faith happens from home to congregation." In the home education, the main teachers are parents. Thus, she calls parents "primary faith educators."<sup>59</sup> She asserts three roles of parents as primary faith educators. First, parents should be good Christians. Second, parents should prepare comfortable atmosphere because children get faith through experience with parents, not through solely through traditional lecture models. Third, parents should consider children's developmental situations because children continually develop their emotions, cognitions, and bodies. Depending on their

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<sup>59</sup> Ibid., 13.

developmental situations, children understand their experiences differently. Therefore, parents should prepare suitable programs for young children.

Caldwell also introduces practical education programs which parents can use at home with their children such as table Blessings, telling and reading Bible stories, bedtime prayers, seasonal rituals of Christianity, and family special days. Through the participation in these rituals and home-based expressions of faith young children realize who they are.

Caldwell also emphasizes two roles of local churches. The first role of local church is to support parents.<sup>60</sup> In supporting parents, the main issue is not teaching Christian information but encourage them to create their own faith tradition and theological affirmations. Secondly, church staff ought to offer an atmosphere in church in which children feel they belong. The church plays a key role in helping children realize their Christian identity within the body of faith.

#### The Ideas of Bradley Wigger

In The Power of God at Home: Nurturing Our Children in Love and Grace, Bradley Wigger's main concern is how does the spirituality of children develop at home? To begin with, Wigger sharply diagnoses the problems of home and parents.<sup>61</sup> He insists that homes have lost the function of nurturing children to be Christians. The problems stems from weak attitudes of parents toward Christian education. Parents do

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<sup>60</sup> Ibid., 7.

<sup>61</sup> Bradley J. Wigger, The Power of God at Home (San Francisco: Jossey-Bass, 2003), 113.

not think themselves as spiritual teachers. Parents think that Christian education happens at church not at home. Therefore, children lose one of main learning places. However, for Wigger the home is essential educational place because it is in the home that people shape their faith and vocation.<sup>62</sup>

Wigger's teaching method relies on rituals. The goal of teaching is not to deliver the cognitive acquisition of concepts or principles but to help children shape a positive image of Christianity.<sup>63</sup> Therefore, rituals should not be strict and formal but unrestrained and should be geared toward eliciting joy. Joy is the essential part of rituals because when children feel joy, they are completely involved in learning process and also are introduced to fundamental Christian value.

Wigger asserts that children are "temples of the spirit of God"<sup>64</sup> not merely little people. The Spirit binds together children's body, soul, and mind. Therefore, spirituality is not abstract but very related with common life.

Wigger's teaching methods encourage children to continually participate in rituals. In participation of children in rituals, he is not concerned about the cognitive acquisition of concepts or principles. Intentional and regular visible religious rituals are essential because the repetition of experience of ritual naturally instills image of Christianity in children's hearts. In many cases, experience is more powerful than we can say.

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<sup>62</sup> Ibid., 19.

<sup>63</sup> Ibid., 149.

<sup>64</sup> Ibid., 159.

He introduces practical examples of rituals at home such as family prayers, story telling, eating together, and services. He suggests a family prayer instead of individual prayer because the family prayer is a sharing of personal issues. Through the participation of family prayers, children can learn how to pray to God. Eating together also creates a good ritual. Through sitting and eating together, children realize a community's values. He also suggests storytelling because children very like to read or listen to stories. In this place, sacred practices happen such as prayers, reading the Bible, celebrations, forgiveness, and singing. Services to other people are also useful practice for children to learn to care for others.

Wigger's ideas very helpful for Korean Christian parents to reflect on their ideas of Christian education. He points out the weakness of parents' roles in Christian education for their children. I find that many Korean parents share the problems Wigger elucidates. Korean Christian parents do not consider Christian education an important element in both home and church. They think if the children attend the worship service, they have done work sufficient enough to nurture young Christians into faithful adults.

Another contribution of Wigger is that he introduces new ideas of ritual. He insists that ritual programs for the children have to have fun elements. Moreover, if people realize the presence of God within an event, the event will be a ritual. I find this concept helpful in my context because Korean Christian parents have a narrow idea of rituals. They think the worship service is the only Christian ritual with elements such as prayers, hymns, sermons, and the Lord's Prayer composing the sole sources of interaction. Based on his ideas, I agree that parents should make a variety of the ritual programs.

### The Ideas of Wendy M. Wright

Wendy M. Wright's main idea, in Seasons of a Family's Life: Cultivating the Contemplative Spirit at Home, is that people recognize the presence of God in their normal lives. In terms of Christian education, the goal is to help people identify the presence of God in their normal lives. For her, to identify the presence of God means to have "God's eye."<sup>65</sup> When people have God's eye, they realize that "the Spirit of God moving in and among us and distinguishing that Spirit from the vast array of other spirits vying for our attention."<sup>66</sup> In so doing, they finally recognize who they are.

She asserts that this educational goal is accomplished not in classrooms but in normal lives. Therefore, home is the most important place where people discern the presence of God. However, people cannot naturally realize the presence of God. In order to discern the presence of God, people's intentional efforts are needed. For Wright, the intentional effort is contemplation. Wright argues that the contemplation means to pay attention to God's work in their lives such as God's love, forgiveness, and grace. Therefore, in their lives, if people realize love, forgiveness, and grace, they will discern the presence of God.

On the other hand, it is very difficult for children to realize love, forgiveness, and grace through lectures. Therefore, Wright insists that through natural participation in sacred rituals children recognize the presence of God. For her, sacred rituals are not formal worship services. Everyday life events such as picnics, mealtimes, prayers, plays,

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<sup>65</sup> Wendy M. Wright, Seasons of a Family's Life (San Francisco: Jossey-Bass, 2003), 8.

<sup>66</sup> *Ibid.*, 21.

and services become sacred rituals when people feel love, forgiveness, and the grace of God.

In additional events such as stories, songs, places, signs, and times that have the meaning of grace, love, and forgiveness are also important resources for children to form their spirituality. Meaning making out of the mundane or commonplace experience is essential work for parents to help their children realize the presence of God.

Wright introduces a new definition of spirituality. Usually, people think that spirituality is related to special and abstract things. And so spirituality becomes mysterious. However, for Wright, spirituality is not mysterious. Spirituality is directly related to people's normal lives. Wright asserts that forming spirituality begins at our ordinary life.<sup>67</sup> Whatever and wherever people sense the presence of God (grace, love, forgiveness), they begin to form their spirituality. This definition of spirituality opens the possibility for children to form their own spirituality in their lives.

#### The Ideas of Marjorie J. Thompson

In Family the Forming Center: A Vision of the Role of Family in Spiritual Formation, Marjorie J. Thompson's main thesis is that people form their spirituality at home. Thompson's understands God as immanently present.<sup>68</sup> For her, God is in history and continually works for human beings. Therefore, if more people spend their time looking for God, relationships with God will occur. Thompson understands human

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<sup>67</sup> Ibid., 52.

<sup>68</sup> Marjorie J. Thompson, Family, the Forming Center, rev. ed. (Nashville:Upper Room Books,1996), 82.

beings as spiritual beings because human beings are made in the image of God.

Consequently, she asserts that human beings innately have the capacity to relate to God.

She asserts that God makes our houses homes and uses the family as the place where people form their spirituality.

Then, for her, home is more important educational place than local churches. She shows five reasons. First, people's characteristics are built at home. Second, local churches do not make good educational results in comparing with home.<sup>69</sup> Third, although school and social institutions teach social information, they cannot recreate home environments, which are dependant upon real love and forgiveness. Fourth, children spend most of their time at home. Finally, home is a shelter from secular cultures. Thompson has negative ideas about secular society. She insists that society communicates wrong values to children. For example, television cartoons show much violence and do not counter this violence by depicting it as an aberration within contemporary society. Consequently, parents must realize that the home is the first classroom and an essential place for value formation.

Thompson insists that people get faith in two ways: through natural opportunities of living life together and intentional practices.<sup>70</sup> Therefore she insists that education does not give faith but affirms, supports, and encourages people to have faith by themselves. In preparation of educational programs, the important things one must consider are characteristics of bodies, emotions, and cognitions of their children. For that

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<sup>69</sup> Ibid., 26.

<sup>70</sup> Ibid., 21.

reason, parents should prepare simple structures, symbols, gestures, visual signs, and rituals of life.

Based on these ideas, Thompson introduces three practical education programs: prayer, story, and ritual. She classifies prayer into three different types: conversation, imagination, and breath prayer. Conversation prayer requires no special words or phrase, but breath prayer is the repetition of short prayer phrase.<sup>71</sup> For young children, breath prayer is valuable.

Stories are also cardinal elements to help people form spirituality. Parents use biblical stories and stories from their own lives. She introduces four practical methods to use stories: telling the Bible short stories continually, using stories for bed time stories, letting children memorize the Bible verses, and play acting with stories.

Small rituals are also very essential elements of spiritual life. For her ritual is “an intentional ceremony, a repeatable rite that uses symbolic acts with or without words to express and carry the meaning of our faith.”<sup>72</sup> She insists that in order to make good rituals, parents should prepare concrete objects and physical activities. She recommends three different types of rituals: daily, weekly, and seasonal rituals. Through these rituals, parents continually prepare places for their children to realize the presence of God.

What are the roles of local churches? Thompson strongly suggests, “the church needs to supply what society no longer provides,” which could evolve into six programs

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<sup>71</sup> Ibid., 79.

<sup>72</sup> Ibid., 91.



such as marriage preparation, parenting skills, good resources, parents workshops, family network, and caring during the times of crisis.<sup>73</sup>

In summary, based on the understand of God, human beings, and home, Thompson insists that home is a critical place where people form their spirituality. In the home, children develop their spirituality through natural opportunities of living together and intentional practices such as prayer, stories, and rituals.

In conclusion, in the five books, Horace Bushnell, Elizabeth F. Caldwell, Bradley Wigger, Wendy M. Wright, and Marjorie J. Thompson provide alternative educational methods to replace the limitations of local church education. Their theological and educational ideas affect Christian education because they focus on God's immanence more than transcendence. They also insist that spirituality is not abstract but is instead very related to our normal lives. These theological ideas fit to young children because young children are intuitional. Children also have capacity to develop their spirituality. Home becomes then the main place for people to form their spirituality. For that reason, these educators encourage people to realize the importance of home. To aid their ideas, these five scholars' theological ideas are very clear and practical.

As an educational theory, these educators provide a children centered education. The basic element of children centered education insists that parents are not leaders but helpers. Of course, parents intentionally prepare sacred programs for their children but they should do so within the realms of emotions, body conditions, and cognitions of children.

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<sup>73</sup> Ibid., 138.

These five writers suggest informal education style rather than schooling system because children form their spirituality through the natural participation of rituals at home not through the lectures in classrooms.

These five writers also shape very useful educational programs such as prayers, story telling, mealtimes, celebrations, daily, weekly, season's rituals, and services. These programs naturally connect the sacred with people's common lives.

### The Theory of Faith Development

James W. Fowler taught at Harvard Divinity School (1969-75) and at Boston College (1975-76). In 1977, he joined the faculty of the Candler School of Theology. He has written or edited eleven other books and more than 60 articles and received the Oskar Pfister Award from the American Psychiatric Association and the William James Award from American Psychological Association in 1994.

Fowler's theory has four characteristics. First, his theory is based on empirical research. Second, he insists that faith is universal. Third, faith is developed along to the ages. Fourth, his theory is based on the theories of Erikson and Piaget.

Fowler divides the faith development of a human into six stages and pre-stage such as intuitive-Projective faith, mythic-Literal faith, synthetic-conventional faith, individuative-reflective faith, conjunctive faith, and universalizing faith. The first two stages comprise the basis for my area of concern. In addition, to summarize his theory I

will use his book Stages of Faith: The Psychology of Human Development and the Quest for Meaning.<sup>74</sup>

### Pre-Stage

The pre-stage is approximately from birth to two years. The babies' abilities of thinking and language skills are very weak. Therefore, instead of language, they make a relationship to their environments with their senses or motor skills, but they develop without making meaning of their experiences. For example, courage, hope, and love are the important concepts of Christianity. However, for babies, these concepts are mixed.<sup>75</sup> Thus, James calls this stage undifferentiated faith. However, babies have the seed of trust, courage, hope, and love and so these nascent ideas influence their Christian faith. Therefore, for healthy development of faith, this stage is the cardinal foundation.

### First Stage (Intuitive-Projective Faith)

Fowler calls the first stage Intuitive-Projective faith, in which children's thinking is not yet reversible. Moreover, they evaluate their experiences by their emotions. One of the most important characteristics of this stage is that children accept everything as it is without independent thinking, believing all the information their parents supply them, Santa Claus for example.

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<sup>74</sup> James W. Fowler, Stages of Faith: The Psychology of Human Development and the Quest for Meaning (San Francisco: Harper & Row, 1981), 117-214.

<sup>75</sup> Ibid., 121.

The characteristics of Intuitive-Projective stage deeply relate to the development of Christian faith. The children of this stage understand God with image derived not from logical thinking but from intuition. Through the experiences with parents or caregivers they get the images of Christian values. For example, if parents say, “God lives in the sky and always watches over you”, most children believe that God lives in the sky and watches over them. They do not have the capacity to ponder *how* God lives in the sky. The images created at this stage continually affects later religious development. Therefore, parents or caregivers should realize that they are carriers of models of Christian faith and then use their ability to help young children have the positive images of Christianity.

#### Second Stage (Mythic-Literal Faith)

Elementary-school years through early adolescence comprise the Second Stage. In this stage the most important change at this time is that children have the capacity of concrete operational thinking. This new ability defines the errors in Stage 1 and leads children to Second stage. Another characteristic of this stage is to enter into the perspectives of others. In the First stage, children accept things that parents give; however, in Second stage they filter matters with their own structures of knowing and valuing.

In this stage, stories become elemental and it is through these powerful narratives of the community that children capture meanings. Unfortunately, children are not yet ready to step outside the stories and reflect upon their meanings. Although they have

capacity of causality, space, and time, they still understand stories literally. When children develop formal operational thought, this stage becomes destroyed.

The theory of Fowler has its limitations. Faith developmental theory assumes that human beings' faith develops. Although a person's body and cognitive ability develop, the person's faith does not always develop. In fact, many Christians lose their faith as they grow older and their faith may regress. Although the human body develops, a human's faith may not.

Another weakness is that the development of human beings develops continually and slowly. However, Fowler divides the process of development, nor does he mention what the motivation is for transition to the next stage. Human beings develop very smoothly and do not step into different developmental stages as suddenly as Fowler suggests. In spite of some limitations, having secular theories, Fowler exactly defines how young children develop faith. This is very essential element to create new educational theory.

### The Theory of Christian Education: Children Centered Education

#### Educational Goals for Young Children at Home

The goal of Christian education for young children at home is not to make them memorize Christian information, as is the goal of many local churches, but help them develop positive images of Christianity. There are educational and theological reasons for this particular goal. First, children's cognitive abilities are limited. It is very difficult for young children to remember--let alone put into practice--ideas of Christian faith.

Moreover, understanding abstract doctrines is impossible for young children. An attempt to force young children to receive and retain information causes them to associate negative images of their learning experience with images of Christianity.

Second, young children remember not the contents but images in their educational experience. And so we can conclude the significance for young children is not information but rather atmosphere. Moreover, young children might have some ability to understand some aspects of Christianity but their understanding is based on their emotional relationships with the people connected with that learning. As Catherine Stonehouse correctly reminds us, "If children have attached negative feelings to God, thoughts of God can bring terror and dread."<sup>76</sup> These images formed early in life will influence the child's whole life. Bushnell also insists on a child's education at an early age. He argues that three-year-old children have more than half of all the characteristics they will develop in their lifetime.<sup>77</sup> Thus, the goal of teaching is not to deliver the cognitive acquisition of concepts or principles but to help children have positive images of Christianity.<sup>78</sup>

Third reason is that Christian education is a lifelong process. Christian education is not temporary work but a lifelong process.<sup>79</sup> As young children grow, they will acquire an ever-deeper understanding of Christianity. However, if young children develop negative feelings about Christianity, they will not spontaneously join the learning

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<sup>76</sup> Stonehouse, 132.

<sup>77</sup> Bushnell, 212.

<sup>78</sup> Wigger, 149.

<sup>79</sup> Caldwell, 17.

process; they will be repulsed by their formed negative connotation. Consequently, helping children develop positive images of Christianity creates within them a strong foundation for all of Christian education.

Under today's circumstances, if Christians do not develop a Christian identity at an early age, it is very difficult for them to retain those values and live a Christian life. Therefore, one of the main Christian education goals for teaching young children at home is to help children grow into their Christian faith and to like it.

### Contents of Home Religious Education

Parents use rituals, songs, stories, prayers, and settings in order to help their children have positive image of God. However, in order to effectively use these educational tools, parents should choose short and easy to follow activities, and intentionally consider what young children like.

Choose short materials. Attention spans are different depending on each child's curiosity, parents' teaching styles, and educational circumstances, but overall, the attention span of young children is short. The duration of children 2-3 yrs. old attention span is about 2-3 minutes. 6-7 years old's attention span is seven to ten minutes. If activities offered to young children exceed their natural attention the children will feel the programs offered to them are boring, and will cease to be involved in the learning process spontaneously. Many Korean parents think that good education means to deliver much information to students, but this understanding reduces learning desire of children. But if the parents find that their children like the activities offered, the parents should let the

children enjoy themselves. This process is very individualized. Thus parents should prepare many short materials and use them accordingly, depending upon the situation.

Choose material children understand. Parents should choose contents of education that young children understand.<sup>80</sup> Young children's intellectual abilities are limited and usually cannot understand abstract ideas. Nor can they understand many ideas at the same time. Indeed, young children can only understand one main topic at a time. Therefore, parents should choose one easy topic in each education program.

In "Teaching Theological Concepts to Children," the writer introduces specific content based on age level. The writer uses notions of God, Jesus, the Bible, and church as examples for a beginning. At age two to three, they can learn God loves their family and them, provides sun and rain, wants them to talk with Him, and is the Creator. Children can then learn that Jesus is God's son, is a Friend, and once lived on earth, but now is in heaven. They also can learn the Bible tells about God and is a good book. They can learn church is a place to learn about God, is a place to see friends, is God's house. Age four to five, they can learn God cares for all who love Him, made all things, is to be trusted and depended on, will hear prayer anytime, and sent Jesus to die for sin. They can learn Jesus came to be the Savior, is now living in heaven, will help me obey and share, and wants all children to love Him. They can learn the Bible tells about God, is God's word, and is a Book of true stories. About the church they also can learn that a church is a place to learn, sing, and worship God, is a place to meet with others who love the Lord, and is a place where we learn about God.

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<sup>80</sup> Donald E. Miller, Story and Context: An Introduction to Christian Education (Nashville: Abingdon Press, 1987), 79.



In using songs, the parents also should consider the lyrics of music when they choose songs for children. The parents should choose songs that have ideas and words that children can readily understand.<sup>81</sup> Some symbolism, such as redeemer, is inappropriate for young children because of its abstract quality. In choosing lyrics, moreover, parents should avoid the texts of judgment or violence because the children might develop negative images of God. In order to lead children while having fun and promoting positive feeling toward Christianity, parents should 1) choose songs with easy and clear words, 2) consider music with characteristics that match children's abilities and appeal to their interests (musical range, rhythm, and tempo), 3) pay attention to the feelings expressed in the songs, and 4) be selective about theological issues addressed by the music. Failure to do so when parents teaching materials are being chosen, may mean that children will lose curiosity and may lead to negative images of Christianity.

Choose content about which Children are curious. Parents should allow children to direct the topics exploration because curiosity is the most essential motivation to learn. In order to satisfy their curiosity, young children continually watch, touch, and ask about whatever they want know. As they develop language skills, they try to express their curiosity by asking parents: "What is this?" As they grow, their questions become deeper and more specific. Through the answers to children's questions, parents can shore up and teach their Christian faith. For example, when young children ask, "Who made the stars?" it is time for parents to share the story of creation. When young children ask, "Why do we go to the church?" parents can share the meaning of worship service and

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<sup>81</sup> Elizabeth McEwen Shields, Music in the Religious Growth of Children (Nashville: Abingdon-Cokesbury Press, 1943), 28.

fellowship. What does God do? Parents might teach God's works. Indeed, parents should accurately observe what concerns children. Moreover, when young children ask something, parents should not ignore their questions or stop children from asking them but intentionally accept their questions and use the content as an opportunity to teach.

In using songs, children's interest is essential. In order to help children have fun while participating in singing songs, parents should know the characteristics of children's music because if parents choose difficult songs, children will lose interest in singing songs. When they choose songs, parents should consider the range of voices of young children. Undue vocal strain interferes with the quality of music as well as the development of young voices.<sup>82</sup> Therefore, the melody must be in the most appropriate range for the children's stage of vocal development, which is somewhat limited. Usually, two-year-olds' range of tone is from D to A above middle C. Until age ten, a young child's vocal range gradually expands as a result of bodily maturation and musical training from F below middle C to G an octave and a half above middle C.<sup>83</sup> Therefore, for very young children parents can choose songs that stay within the three or four tones between C' and G.'

Another characteristic of children is they are more sensitive to the rise and fall of tune than to the meaning of the words.<sup>84</sup> However, it is difficult for children to reach high notes. Therefore, parents should choose songs with colorful tunes; however, they should

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<sup>82</sup> Alfred Ellison, Music with Children (New York: McGraw-Hill, 1959), 42.

<sup>83</sup> Ibid., 52.

<sup>84</sup> Vivian Sharp Morsch, The Use of Music in Christian Education (Philadelphia: Westminster Press, 1956), 49.

also avoid songs with a sudden change of tune. Children respond to rhythm before they respond to tone.<sup>85</sup> They intuitively understand rhythm because it is related to their heartbeat. Usually, children's heartbeat is faster than that of an adult. Therefore, children like faster songs. In terms of musical characteristics, children like fast, loud, and highly rhythmic songs.

In short, in order to help young children have positive images of Christianity, when parents choose contents, they should consider children's cognitive and physical abilities as well as the content, range, and rhythm of the music. However, the most important determiner of choice is whether or not a child likes it.

### Methodologies

In order to help young children develop positive images of Christianity, parents use rituals, songs, stories, settings, and prayers. Although parents may choose excellent teaching materials, if parents do not beneficially use them, it will be vain. There are six principles. First, parents help their children impulsively participate in a program. The spontaneous involvement is the first step to create a positive image. Parents should utilize good educational timing. If children do something the parents like, they should wait until the children finish their task. In addition, some awards also high-quality elements of motivation for children. Second, parents should provide fun and exciting elements. Personal interest in an activity encourages child to become engaged in the learning process. Third, parents should prepare many short programs. Many small diverse programs are much better than a long story. Fourth, parents should focus on a

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<sup>85</sup> Shields, 36.

process rather than an accomplishment of a goal. Education is a lifelong process. Especially young children are standing at the beginning point of lifelong learning. Consequently, for them the most important thing is not to reach the certain goal but have positive ideas for Christian education. Parents then, should focus on the children, not educational goals. Fifth, parents should accept their children's ideas. Innately, children have creative capacities. During learning process, young children continually demonstrate their ideas about the programs or games. Of course, parents cannot accept all their proposals. However, parents should accept their ideas as possible and should not ignore suggestions because they are coming from the child. If children see parents ignore their ideas, they lose interest in the learning process. The negative attitude of parents destroys attempts to build good relationship between parents and children. Finally, parents should finish learning programs well. If parents fail to finish programs well, children might conclude that they or the time spent with them does not matter thus creating negative feeling toward the programs. Likewise, if children want to stop working, parents should listen to their child and stop the program. However, if parents provide fun programs, children may want to do it continually. In this situation, parents should be consistent, schedule another event, and keep the promise. Following through with scheduled activities helps build trust between parents and child and aids the educational process and learning environment in the home.

### Parents as Teachers

Parents are the primary teachers. Who is the best teacher of religion for young children? Parents have many negative characteristics, still parents are the primary

educators of young children.<sup>86</sup> There are cardinal theological, social, and educational reasons.

Theologically, God commends parents to teach the faith to the children. The Bible emphasizes the parents' role as teacher. According to Deuteronomy 6:6,7, "Keep these words that I am commending you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise." Moreover, we can find many places in the Bible emphasizing parents' authority in teaching the faith. In the Old Testament, Proverbs 6:20 exhorts, "My child, keep your father's commandment, and do not forsake your mother's teaching." Another is Deuteronomy 32:7, "Remember the days of old, consider the years long past; ask your father, and he will inform you." We also find examples in the New Testament. Paul commands in Colossians 3:20-21, "Children obey your parents in everything, for this is your acceptable duty in the Lord." Ephesians 6:1,2 states, "Children, obey your parents in the Lord, for this is right. Honor your father and mother; this is the first commandment with a promise." Parents receive special commandments and authority from God to foster faith in their children. The Bible asserts that parents have mutual responsibility for the education of their children. For example, Ephesians 6:4 states, "Fathers, do not exasperate your children." Unfortunately, in Korean society, the role of father consists of work outside the home and the mother solely does work in the home. Usually, the education of children is the responsibility of the mother. The father is in the position to evaluate and judge the results of the teaching the mother has done. I argue that

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<sup>86</sup> Evelyn M. R. Johnson and Bobbie Bower, Building A Great Children's Ministry (Nashville: Abingdon Press, 1992), 97.

education then fathers should be involved intentionally in the process of Christian education, not as one floating above the process or standing outside the learning environment, but as an educator, fully engaged.

Sociologically, children learn everything through their experiences. Through experiences with parents, children learn the most important things -- language, religion, and social skills. Moreover, in addition to learning skills of life, young children form affectionate feelings toward Christianity through their parents' relationship to their faith. These affections, formed at an early age, continually and essentially influence their Christian faith. Indeed, for young children, the experiences with parents are essential.

Educationally, there are also educational reasons why parents are the most important teachers of young children. Parents know their children well. Although parents are busy, they know their children's unique characteristics. For example, Sunday school teachers do not know a child's day-to-day family experiences, unique habits, and cognitive abilities.

In addition, young children easily accept the ideas of their parents because they think that parents know everything and are perfect. Without any doubt, young children accept the ideas of their parents as the right ones. For example, when children ask, "Why does not God fall down?" If parents answer, "God is on a cloud," the children literally believe that God is on the cloud and that is the reason God does not fall down. On these bases, whether parents want to accept it or not, they are the first teachers of their children.

### The Roles of Parents

As teachers, in order to help children like the Christian life, the role of the parent is to help them. To be good helpers, parents must, in turn, take on the following responsibilities.

First, parents should be learners. Parents should have a basic knowledge of Christianity, practice good teaching skills, and appreciate the uniqueness of their children. But parents need also to expand these skills continually because their children grow and contexts continually change.

Second, parents should be observers. All children are different. The unique characteristics of each child are essential resources as well as guidelines for selecting an educational curriculum. For example, if a child likes to listen to Bible stories even though the parent decided to sing songs, the parent should be responsive to the child and prepare story telling. For effective observation, parents should use checklists of behaviour. After checking their children's changes, in order to evaluate their children's behaviour, parents will compare their observations with experts or other parents' findings.

Parents also should research the world in which children live. Although children spend much time at home, children live in a larger society and that society strongly influences young children. The most serious influence is television. Children watch too much television. No one doubts that television programs have a very negative influence on young children. Therefore, it is up to parents to control the amount of time as well as the nature of programs they watch. The best way to control TV is to make it a rule that children do not watch television unless parents are with them. Additionally, parents can

use videotapes usefully. Every library has very good videos for young children which parents can borrow at no cost. Parents can also share videotapes with other parents.

Parents also need to observe their children's friends. Without question children learn different behaviours and values from other children which may lead children to act in ways that are uncomfortable for parents, bad language for example. Therefore parents should watch their children's friends and their children with their friends. In short, in order to accomplish their educational responsibilities, parents should learn in a constant but loving way to observe their children.

Third, parents should provide learning opportunities, a comfortable environment, and learning materials. Young children are under the control of their parents. They live in circumstances that their parents provide. Thus, parents must continually create opportunities for children to develop their faith with special attention to the child's comfort so that the environment may be conducive to the child's participation. Finally, parents need to supply a variety of learning materials. Children are active. They continually want to do things. Thus, if parents prepare many different materials, children will be participating in a learning process instinctively. Indeed, the success of children's learning depends significantly on the preparation of the parents.

Fourth, parents should be motivators, too. Young children are ready to be involved in the learning processes once their curiosity is aroused. Consequently, as motivators, one of the most important roles of a parent is to encourage the curiosity of children. Parents should not ignore children's questions and behaviours, but respect the ideas of their child.



Fifth, parents should be good models of Christianity.<sup>87</sup> For parents, the best way to deliver Christian faith to their young children is to model Christian behaviour. Many parents want to teach what they do not do. For example, parents do not keep always keep the promises they make to their children, but in many cases insist that their children keep their promises. Children do not learn only what parents want, but assimilate information in daily observation of their parents. Their learning activities are not limited to time, place, and programs. Therefore, parents should realize that their children always watch them.

Sixth, parents should build good relationships with their children. In order to do effective home education, the important thing is to form good relationships between parents and children. In the course of good relationships, the children learn the truth from and about their parents. If the parent child relationship is not strong and mutual the ability to lead and guide the child in intentional, healthful ways is compromised. Don Dinkmeyer, Sr, Gary D. McKay, and Don Dinkmeyer, Jr, in The Parent's Handbook, introduces four ingredients of strong relationships: "showing respect, having fun, giving encouragement, showing love."<sup>88</sup> All of these bound and rooted in patience. The children and parents are not equal. The parents should know that, like the adults, the children have emotions but, unlike the adults, the children cannot control their emotions.

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<sup>87</sup> Ibid., 97.

<sup>88</sup> Don Dinkmeyer, Sr, Gary D. McKay, and Don Dinkmeyer, Jr, The Parent's Handbook, 3rd ed. (Circle Pines, Minn.: American Guidance Service, 1997), 14.

Good relationships between parents and children make children follow the parents' desires.<sup>89</sup>

In conclusion, it is not easy for parents to accomplish seven roles. However, these goals are necessary. Thus, in order to accomplish seven roles, parents must continually do their best and local churches should help them.

### The Educational Place

For young children, home should be the primary educational place. The children usually spend about only two hours each week in the church. They attend a worship service and have lunch. Although they attend special programs such as Vacation Bible School, they spend less than 200 hours a year in church. These efforts and opportunities combined do not allow significant experience to counteract the time spent outside the learning environment, away from the influence of the church.

In contrast, young children spend most time in the home and that is where they initially learn to trust, mistrust, and love.<sup>90</sup> Moreover, young children get images of God not from parents' teaching but from parents' behavior with them.<sup>91</sup> Consequently, before going to preschool, young children have a concrete, anthropomorphic, imaginative image of God. Once children have learned bad characteristics, changing their lifestyle is very

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<sup>89</sup> Carol Harrison, "The Silent Majority: the Family in Patristic Thought," in The Family, by Jack O. Balswick and Judith K. Balswick, 2nd ed. (Grand Rapids: Baker Books, 1999), 105.

<sup>90</sup> Erikson, 219- 24.

<sup>91</sup> Westerhoff, Bringing up Children in the Christian Faith, 26.

difficult. Indeed, if children do not get faith education in the home, good church programs do not work for them.<sup>92</sup> Indeed, young children's faith moves from home to church.<sup>93</sup>

Another reason why home should be an educational place has a theological basis. The family is the primary center of spiritual formation.<sup>94</sup> God created the family for spiritual formation. In the Old Testament, God creates the family in accordance with God's intentional plan. After God creates all nature, God creates human beings. However, after God creates Adam, God realizes that a couple is more beautiful than being single. Therefore, God creates Eve as a partner of Adam.

Moreover, God uses the home as a center of spiritual formation. God disciplines God's people through the family life. In 2 Timothy, chapter one Paul writes, "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you." Timothy has learned faith from home education. Indeed, Timothy formed his faith in the home of his parents. Other examples in which God stresses the home as a center of faith formation can be found in Proverbs. In chapter 1:8, for example, "Hear, my son, your father's instruction, and reject not your mother's teaching." This implies that Christian education must begin in the home.

Having explored the current and possible educational and theological contexts for religious education, although local churches are important, the primary educational place for young children is the home.

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<sup>92</sup> Caldwell, 25

<sup>93</sup> Ibid., 2.

<sup>94</sup> Thompson, 125.

### Conclusion

In this chapter, I developed theories of providing young children with Christian Education in the home based on educational and theological assumptions. The main place for young children's Christian education is moved from the local church to the home. Consequently, the main teachers are no longer Sunday school teachers but parents. As educational settings change, the roles of local churches should not be eradicated. In addition to current works, local churches should support parents' responsibilities to foster and rise up their children. In the next chapter, in order to obtain accurate information of the current educational situation of local churches and families, I will analyze the interview five local church educators and eight parents based on the new education theories I have discussed.

## Chapter 4

### Analysis of Church and Family Education

In Chapter 3, I discussed and developed a new theory for children's education at home based on emotional, cognitive, and physical characteristics of young children. Beginning with a foundation on notions of young children's education in the Old Testament, the goal of this chapter is to analyze the local churches' young children's education and family education plans for developing children's faith based on the new educational theories developed formerly.

#### Analysis of the Education of Local Churches

Before I enter into a detailed review of interviews with local educators, I will briefly describe general Sunday school programs in Korea. Sunday School is the representative educational model in Korean local church education. Most local churches have Sunday Schools. In these churches there are educational pastors, the head of department, educational directors, and teachers. Though these systems function from a broad base of knowledge and opinion, educational directors, seminary students, plan most of all programs. Depending on the number of students, Sunday school is divided into two or three groups such as babies aged four to six, young children grade one to three, and children grade four to six. Churches are designed on Sunday with a regular service and Bible study being the focal point and student

worship congregating in one place after that they have studied Bible in small places. It takes one hour and usually an educational director leads the worship service and teachers teach Bible after the large communal worship service.

In addition to Sunday school, local churches have Vacation Bible School during school vacation. This duration for this program is about two to three days. Usually, children like this program. Local churches prepare special uniforms, snacks, meal, special songs and dance, and presents. This is one of the biggest events any of our Sunday schools provide and center their attention on these special occasions. Indeed, most Korean local churches simply prepare Sunday programs and Vacation Bible School for children and claim that their work in such programs is sufficient for the rest of the year.

### Review of Interviews

In order to research the situations of local church education, I chose five different sizes of churches (two big churches (A, C), two middle sized churches (B, D), and one small church (E) ) and I interviewed five local church education ministers. In addition, I chose churches in cities because usually, compared to country churches, our city churches have high-quality human resources and budgets. I interviewed them in a room and I asked questions which they then answered on a sheet of paper.

1) How many congregation members do you have?					
	Preschooler	Elementary	Youth	Adults	Total
A	100	120	60	800	1,080

B	40	120	80	250	490
C	100	500	160	1,800	2,560
D	50			800	850
E	20	20	30	85	155

2) Church Location		3) The Numbers of Teachers			4) Denomination
A	City	M 4	F 16	20	Methodist
B	City	M 3	F 07	10	Methodist
C	City	M 3	F 13	20	Presbyterian
D	City	M 2	F 04	6	Methodist
E	City	M 2	F 08	10	Methodist

5) What is your worship structure on Sunday?	
A	Hymn (Dance)- Sermon- Offering- Hymn (Dance)- The Lord Prayer- Bible Study
B	Hymn- Prayer- Puppet- Offering
C	Hymn-Prayer- Sermon-the Lord Prayer- Bible Study
D	Hymn- Prayer- offering- Sermon- The Lord Prayer
E	Hymn (Dance)- Prayer- Sermon- Bible Study- Snack

6) Do you use textbooks in your Bible study? All churches a use textbook.
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7) What kind of education style does your church use?	
A	Activity centered
B	Lecture centered
C	Play and textbooks centered
D	Play centered
E	Self participation

8) What is your Sunday School's main goal?		9) What is your church's main goal?
A	Mission (Bring friends)	Mission
B	Help prayer and reading the Bible	Mission
C	None	Mission and Education
D	Mission (Bring friends)	Mission
E	Education	Education
10) Who is your church's main subject of ministry (children, youth, young adults, adults, the old)? All churches focus on adult ministry.		

11) Do you have a committee set up to assist parents? All church say, NO
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12) During church events (i.e. Bible study, choir rehearsal, and Wednesday service) what sort of childcare is provided?	
A	Parents take care of their children
B	Volunteer takes care of children



C	Parents take care of their children
D	Parents take care of their children
E	Play at playground

13) How do you examine and qualify teachers?	
A	Seminar for three days. Invite speakers from outside
B	One time self-seminar and outside seminar for V.B.S in a year
C	Self- seminar two time in a year, two times for V.B.S (for summer and winter)
D	Self-seminar or attend outside seminar depending on senior pastor's decision
E	Attend seminars for teachers four times in a year

14) What kind of parental education do you provide at church and at home?	
All churches say, NO.	

15) Do you hand out some material to parents for children education at home?	
A	Program for Lent (Reading verses for everyday, on Friday children do not something that they want to do)
B	Worship forms for Korean tradition days (Silent Prayer- Hymn- Prayer- Scripture Reading-Sermon-Prayer-Hymn-The Lord Prayer)
C	No
D	No

E	Worship forms for thanksgiving and Christmas (Hymn-Prayer- Scripture Reading-Sermon-The Lord Prayer)
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16) Do you have any programs for children other than on Sunday morning?	
A	Vacation Bible Study and Field Trips.
B	Camp, and Field Trip
C	"Awanna"
D	Vacation Bible School, Picnic, Special worship
E	Picnic, Vacation Bible School

### Analysis

Although the sizes of the five churches are different, there are common characteristics.

Mission centered. The churches' main issue is how to increase membership. Following the results of my interview, four of five local churches determine their main goal as "mission." Two of five early childhood groups' also define their chief goals as "mission." An education minister of "A" church said that every Saturday, when the church staff meeting, the main topic centers around strategies to increase numbers. Another interviewee from a church having about four thousand elementary students said that his church sends the children who bring the most friends with them to Sunday School to travel abroad. After finishing the interview with him, I checked that church Internet site and saw an advertised a mission event entitled, "Jump 2500." This event encourages children to invite 3,000 friends resulting in

2,500 children remaining at church. In order to accomplish this goal, they suggest a slogan: "I can do it." This is one of many examples in varying stages of excitement of the deep concern and investment that many churches are willing to make in order to increase their membership. These kinds of mission programs concern me as I consider the serious competition these programs create among church members. I worry even more for the children who are encouraged to produce strictly quantifiable results and then evaluated only on their ability to achieve arbitrary goals.

Adult centered. From my questionnaire, we can see the communal focus on adults when they make programs. I asked, "Who is your church's main subject of ministry (children, youth, young adults, adults, the old)?" All interviewees answer that their churches focus on adult ministry. Usually, parents bring their children to regular and special church events. Many churches have three regular worship services: Sunday, Wednesday, and Friday. In contrast, many churches simply have programs on one day: Sunday for their children. Thus, many children are forced to sit next to their parents, and be quiet, or play outside on Wednesday and Friday.

The neglect of children within the structure of the church extends to other events and practices. Churches hand out worship service forms for family worship services such as worship services for a deceased person, New Year's Day, and birthdays. Although all children attend these family worship services, the structure of the services is designed for adults not children.

"B" church's worship service form for Korean traditional days is "Silent Prayer- Hymn- Prayer- Scripture Reading-Sermon-Prayer-Hymn-The Lord Prayer." Furthermore, "D" church's form is very similar (Hymn-Prayer- Scripture

Reading-Sermon-The Lord Prayer). In comparison to typical local church's Sunday worship service, there is no difference.

A Local Church	"B" church	"D" church
Silent Prayer	Silent Prayer	Hymn
Hymn (Adult Hymn)	Hymn	Prayer
Prayer	Prayer	Scripture Reading
Reading the Bible	Scripture Reading	Sermon
Sermon	Sermon	The Lord Prayer
Hymn	Prayer	
Silent tribute to the dead	Hymn	
The Lord Prayer	The Lord Prayer	

These structures are almost the same as the Sunday worship service structures: song, prayer, reading the Bible, sermon, prayer, song, and the Lord's Prayer. Special events such as New Years' Day, Thanksgiving, and the worship services for a deceased person all have almost the same structure. They sing songs for adults not children. The sermon is like a senior pastor's sermon in a Sunday worship service. And through it all, adults strongly reprimand their children to be quiet during the worship service. Indeed, although many children attend the services, the service focuses on the adults. In conclusion, churches do not invest development toward children's ministry. This adult centered education excludes children, ignores their needs, and creates in young children negative feeling for church life.

Information centered. Church education system is a "Banking education"

system, using Paulo Freire's (1927-1997) term. Banking education suggests that Christian knowledge transfers from teachers to learners.<sup>1</sup> In order to deliver Christian knowledge to children, most of all churches use "schooling instruction," according to John H. Westerhoff III's.<sup>2</sup> One teacher teaches Christian knowledge with textbooks. Like a public school, usually a teacher lectures the content of the printed material and students are to sit and listen to what the teacher says. This education system does not consider the characteristics of young children. Young children are active with short attention spans and learn through active participation. Consequently, they do not like to listen to preaching and attend Bible study. Indeed, these churches are interested in form and deliver information to children. Church staff should know that according to the characteristics of young children, children learn most efficiently through experiences and not through a lecture which is imposed on them. These formal structures are foreign to children's sensibilities.

Church centered. Most churches' programs happen at churches. In number 14, I asked, what kind of parental education do you provide at church and at home? All interviewee said, "no." Additionally, these churches do not have any organizations to help parents foster their children's faith. This answer implies that education staff does not consider the learning that happens unless this happens at church. Indeed, children just develop faith in the church through worship service and Bible study.

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<sup>1</sup> Thomas H. Groome, Educating for Life (Allen, Tex.: T. More, 1998), 103.

<sup>2</sup> John H. Westerhoff III, Will Our Children Have Faith? (New York: Seabury Press, 1976), 6.

No experts. In addition to these problems, these Churches do not utilize education experts. Many teachers teach children without preparation. They teach because they are the only ones who are willing to volunteer. Most Korean churches do not have regular education programs for Sunday school teachers. In Korea, 60% of church educators are in their twenties.<sup>3</sup>

Many church teachers stop teaching children after three years. 25.9% of teachers quit in a year. 23.3% of teachers quit in two years. 23.9% of teachers also quit in three years. Indeed, in three years, there is a 73.1% turn over in teachers. In addition, most of them are single and do not have children of their own or the experience that having children brings. It is my contention that teachers who are not ready to teach, not necessarily willing to teach, and not capable to do so do not positively influence students. And so, we are left with the results of a survey of the Institution of Church Culture, which claims that 46.2% of teachers answered that Sunday school does not give positive influence to students.<sup>4</sup>

The problems go deeper when we see that most churches do not have professional education staff. Many students who study Christian education at seminaries do not continue to work at local churches as educators. For example, when I entered Seoul Methodist Seminary in 1986, there were forty students studied

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<sup>3</sup> Editor, "Kyohyoi Hakkyo Sunsang Nai Boonpo," (The age distribution of Sunday schools' teachers), Kukminilbo, (newspaper), 15 Mar. 1999. 3.

<sup>4</sup> Editor, "Kyohyoi Hakkyo ga Haksang egei junen youngyang eun?" (What does Sunday school effect students?), Kukminilbo, (newspaper), 23 May 1999. 3.

Christian education of which two were male.<sup>5</sup> This fact becomes more shocking in a Korean context because in my culture we assume that most women will change their roles after marriage. For example, if a woman marries a pastor, her main role will change from educator to wife of pastor. So, although most students work at church as educators, after they marriage, many women stop to professional education work to become the pastor's wife in local churches.

Christian education is not a consistent area of study. In Korea, for example, forty students enter Seoul Methodist Seminary to study Christian education each year. According to a student who studied Christian education at Seoul Methodist Seminary, of the students who entered Seoul Methodist Seminary from 1994 to 1997, only five students went to other countries to further their studies. Thus, local churches' education programs develop and transform Korean traditions as slowly as religious education students matriculate in other institutions abroad.

Time and space limit. Furthermore, many Korean churches are limited in time and space for education. Typically, Sunday worship service is all for young children requiring only one hour. Although many adults who have young children attend weekday church meetings, churches do not extend their programs to accommodate young children. Many churches do not take the time to create significant space for children's education when their minds are focused on decorating and redecorating the main chapel. Thus, most of all churches do not have a building for education. Therefore, children are relegated to a Bible study conducted in a chapel room, or two

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<sup>5</sup> Every year usually less than ten men study Christian education.

or three groups use a room.

Why the blatant disregard for children? Church staff, and therefore, church programming works under the assumption that young children are under the control of their parents and not autonomous individuals. Failure to consider the needs and opportunities for Christians when they are young has a negative impact on the church years down the road when the youths leave the church and never return. Churches that are so intently focused on increasing membership would do well to consider the children around them today who could be the members they desire so strongly tomorrow.

In conclusion, although many teachers and education staff continually attempt to develop church education, based on these answers of interview, I perceive some problems. First, their education programs and methods do not consider the emotional characteristics of young children and their inability to follow long formal worship service and Bible studies. Second, I see that their educational goals do not match to the situations of young children. To bring friends is important duty of Christians; however, for young children, it is too premature and perhaps most importantly incites definitely unchristian rivalry systems which work to make young children have defeatist and negative images about churches and their selves. Finally, churches do not help parents to help their children develop faith.

#### Analysis of Family Education

Typically, young parents do not seriously consider their Christian identity. Although local churches provide many worship services and events, they attend



Sunday worship service and no other opportunity. For example, of young parents attending Sunday worship service about ten percent attends Wednesday night worship service. In addition, most of all young parents' families do not have educational programs at home for their children to develop Christian identity.

In order to get the specific information of children education at home, I interviewed eight parents of young children. At random, I chose them from six different sizes churches at which they regularly attend Sunday worship service.

1. How many congregation members in your church?								
	A	B	C	D	E	F	G	H
Adults	3,000	20	20	300	40	500	150	150
2. Faith Experiences (Experience s/age)	30/39	6/36	37/40	34/34	4/32	20/39	20/36	7/33
3. Number of Children (number/age)	1 / 1	1 /1	2/10,6	2/9,2	1 / 1	2 /8,6	2/8,5	2/9,6

4. Do you have interest in children Christian education at home?

All parents answer yes.

5. Which educational style do you prefer? (School style or informal style)

A	B	C	D	E	F	G	H
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Informal	Informal	Informal	Informal	Informal	Informal	Informal	Informal
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6. Do you have enough knowledge of Christianity to teach your children?							
A	B	C	D	E	F	G	H
No	No	No	No	No	Yes	Yes	No

7. Do you have enough skills to teach your children? Do you have enough knowledge of Christianity to teach your children?							
No	No	No	No	No	Yes	Yes	No

8. Do you have any rituals in your family?	
A	Prayer for baby (put a hand on the head of baby and pray for him often and when baby is sick).
B	No
C	When mother want to (Share thank you stories- Prayer (children)-Hymn-Reading the Bible- Sermon- Prayer (mother)- The Lord's Prayer
D	Special days such as birthdays, when children are sick, or moving (Hymn-Reading the Bible-Prayer (children)-prayer (parents)-The Lord's Prayer
E	Special days such as birthdays or when children are sick (just prayer)
F	Reading one chapter of the Bible everyday
G	Worship service (Hymn-sermon-prayer (speak out)-one of parents' prayer
H	No

9. Is your life busy?							
A	B	C	D	E	F	G	H
Yes	Yes	Yes	No	No	Yes	Yes	Yes

Like local churches interview, in this interview, I also defined some common characteristics of young parents. First, all parents have strong concern about Christian education for their children at home, but they do not feel ready to teach their children. In number 6 (do you have enough knowledge of Christianity to teach your children?), six of eight parents answers that, "I do not have enough the knowledge of Christianity." In number 7 (Do you have enough knowledge of Christianity to teach your children?), I got the same answer as number 6. Only two parents say, "I have enough teaching skills." In addition, six of eight parents insist that they are very busy. Indeed, although parents want to help their children develop their faith, they do not have sufficient information about Christianity and teaching abilities.

Second, all parents do not have Christian season's rituals. According to their explanations, they attend church's event and so do not think they need special rituals at home. Nonetheless, most churches' season's rituals focus on all congregation members not children or each family. Thus, each family should have their own rituals.

Third, most family do not have daily rituals but might carry them out on special days, for example when children are sick or they move to new home parents do worship services. Indeed, many Christians are Sunday Christians. Therefore,

young children do not have many chances to meet God at their homes.

Fourth, their ritual forms have common elements. Prayers, hymn, reading the Bible, and the Lord's Prayer are common elements most family ritual forms. These elements are the elements of Sunday main worship service for adults. Moreover, these elements do not fit the characteristics of young children. For example, "G" family let their children Unison Prayer. In addition, usually, adults Christians hesitate to use this prayer. There are no songs for children. The style of sermon, during which children are required to be quiet, is not fit to young children.

As I mentioned, children's programs should be simple, fun and variety. Hence, parents ought to use storytelling, crafts, music, and plays instead of reading the Bible or sermons.

### Conclusion

At present, Christian education--as it is currently carried out in churches through services and family education--is boring and difficult for young children to understand. As an alternative, in order that young children are given the best opportunity to like Christian life, the church and family should prepare fun, easy, varied programs, both informal and formal. Thus, in the following chapter, I will introduce education models for parents to use at home for children's Christian education.

In order to clearly introduce the changes in the proposed theories, they are displayed in the following chart.

Current Theories of Church and Family Education	Characteristic of young Children	New Theories of Church and Family Education
<b>Church</b>		<b>Church</b>
Teacher, Text Centered, Formal program, Church, Information Centered Education	Activity Curiosity Emotions Limitation of language skills, cogitation, and memory span	Children, Family, Informal, Play centered education. Cooperation with family centered Education
<b>Family</b>		<b>Family</b>
Parents centered education Simple programs No special ritual programs One time event	Rapid Growth Personal unique feature	Children, Informal, Ritual, Long Term centered Education

## Chapter 5

### The New Models of Christian Education

I argued, in Chapters 2 and 3, the educational and theological assumptions upon which I base my case for religious education in the home. In addition, in Chapter 4, I analyzed church-based and home education. Through the argumentation of Chapter 2,3,and 4, I realized that local churches' and home education programs are not at the present time, fit for young children.

The goal of this chapter is to provide practical educational models for parents which can be used for Christian education in the home.

Christian education for children in the home is composed largely of two kinds of programs: formal and informal. As presented in this paper, formal education programs include family worship services, prayer at mealtime, and other Christian rituals. Informal programs include song play, storytelling, dialog, home setting, and parental modeling of a Christian lifestyle. All programs should be fun, easy, and include variety. Moreover, parents can integrate the formal and informal aspects. For example, parents commonly use song play. Using song play in conjunction with the more formal Thanksgiving family ritual can add meaning as well as fun to that experience. In introducing models, I will discuss reasons to use this model, weaknesses of this model, as well as the roles of parents and churches in using the model.

### Informal Education Models

Informal education happens everywhere and all the time.<sup>1</sup> As parents become more aware of their role as teachers, they can use brief moments of a daily routine to reinforce attitudes, goals, values, and affirm their children as valued and respected persons. Once a repertoire of informal motivational practices has been compiled, they can be used to make daily routines effective occasions for fun, inspiration, encouragement and affirmation. Informal education will address the topics: song play, storytelling, conversation, modeling the Christian lifestyle, and home setting.

#### Song Play

Music springs naturally from the human spirit to express joy and sadness, awe and wonder, hope and fear. It has always been part of the human approach to God. Ideas and feelings associated with music are easily retained even for a lifetime. Music provides a natural expression of religious experience, and used as an educational tool, music aids learning while it brings pleasure.

The role of music in Christian education. The role of music in Christian education is different from its role in secular music education. In Music in the Child's Education, Robert B. Smith clearly explains the purpose of secular music education. As Garretson explains, the most essential goal is to teach the basic music skills such as listening attentively, singing tunefully, responding to rhythmic pulsations, and building a

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<sup>1</sup> Caldwell, 13.

vocabulary of basic musical concepts.<sup>2</sup> Indeed, secular music education focuses on music techniques.

However, Christian education has another important purpose as Vivian Sharp Morsch explains in The Use of Music in Christian Education. Morsch asserts that the goal of music education is to “lead to the acceptance of Christ as the Lord of life and should foster continual Christian growth.”<sup>3</sup> Indeed, parents help their children have positive images of the constituent elements of a community of faith through song plays.

The strength of song play. Why should parents use Christian songs as an educational model? There are important theological and educational reasons.

Theologically, there are four reasons why parents should use songs in Christian education for young children at home. First, music is an essential tool for Christians to express their feeling to God.<sup>4</sup> People express their delight and sorrow through music. The Psalms, especially, are mournful songs addressed to God which tell of human suffering and praise the glory of God as well. For example, in Psalms 47: 6, the psalmist writes, “sing praises to God, sing praises; sing praises to our King, sing praises.” In the book of Psalms alone, we can find about a hundred verses which praise God. Also in Exodus 15, after the Israelites crossed the Red Sea and the pursuers were thrown into the sea by God, Miriam expressed the joy of the people and power of God as a song (Exod. 15). Again in I Chronicles 15 and 16, after David, the elders of Israel, and the

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<sup>2</sup> Robert B Smith, Music in the Child's Education (New York: Ronald Press, 1970), 8.

<sup>3</sup> Morsch, 108.

<sup>4</sup> Christopher R. Campling, The Food of Love: Reflections on Music and Faith (London: SCM Press, 1997), 15.



commanders of units of a thousand brought up the Ark of the Covenant from the house of Obed-Edom, Israelites used song to praise God's salvation and strength. When the Israelites praise God, surely the children joined them. In 2 Samuel 22, when David was saved from Saul by the Lord, David sang to the Lord, "The Lord is my rock, my fortress, and my deliverer." In modern times, moreover, Christians express their feeling with songs. For example, at a funeral ceremony, Christians express their sadness to God through song. Indeed, Christians continually use songs as a vehicle to express themselves to God.

Secondly, music is an essential element of the worship service. In 1 Chronicles 16, after the burnt offerings and fellowship offerings, David authorized some of the Levites to minister praise to the Lord, the God of Israel. For the worship service, Samuel founded a music school for the training of musicians to perform in the temple.<sup>5</sup> From these examples, we can realize that music was one of the important elements of worship in Biblical times.

In modern times, music continues to be used in all worship services: Sunday worship service, children's worship service, family worship service, Christian wedding ceremonies, Christian funeral ceremony, and so on. In modern worship services, the music has become an even more important element of worship.. Songs lead into worship experiences as well as express the emotion of worship experiences.<sup>6</sup> For example, my church children listen to Christian songs before their worship service. We have a stereo

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<sup>5</sup> Kathryn S. Wright, Let the Children Sing (New York: Seabury Press, 1975), 15.

<sup>6</sup> Shields, 61.

set up with Christian songs playing at least 45 minutes before our worship begins. When they come to church, listening to Christian songs is part of the environment. The entire first half of the worship service itself is devoted to singing. Through song, whether they realize it or not, children open their minds to God, praise God, and express their feeling to God. Indeed, music is an essential element in accomplishing a successful worship service.

A third important reason for using music in the cause of educating Christian children is that music is the best education tool to transmit faith to children.<sup>7</sup> There are many educational methods to transmit Christian faith to the next generation -- prayer, reading the Bible, a Bible lecture; however, songs which are sung or listened to are the best way for children to absorb faith. One advantage of music is that it helps children to extend the range of expression of their emotions and ideas.

Music was used in the New Testament as an educational tool. In the New Testament adults used singing for the transmission of faith to children. In Colossians chapter 3, Paul directed the people of Colossae to teach one another in psalms and hymns. He recommended that they sing hymns and spiritual songs with gratitude. Indeed, in the New Testament, singing was an important tool for the transmission of Christian faith to the next generation. In secular education scholars also insist that music is one of the most effective ways for children to learn.

We have established the fact that educational methodology for children is different from that for adults. When children learn something, they imitate and

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<sup>7</sup> Rhonda J. Edge, "Ministry of Music in the Life of a Child," Southwestern Journal of Theology 33 (Summer 1991): 29.

ultimately understand it.<sup>8</sup> Singing songs then comes easily to the children as a learning tool as they enjoy and repeatedly sing or listen to their favorite songs. Children easily learn what they like. For example, every Sunday, my church music teachers teach new songs. Interestingly, children easily learn and memorize the new songs they like. One of my friends confessed that she did not remember what she had learned years earlier from her Sunday school teacher. However, she said, “I remember all the songs that I sang at Sunday school.” Moreover, she confesses that although at that time she did not understand the meanings of the songs, now she does understand. This is true for all children. Even though they do not understand the full meaning of the songs they learn, through singing and listening to them, children are introduced to biblical concepts, such as love, forgiveness, trust, joy, and security. Later, like my friend, they will understand the meaning of the songs. Indeed, if children are more exposed to Christian songs, rather than a Bible lecture, they will become familiar with important Christian concepts. These Christian concepts build an important foundation of their Christian faith.<sup>9</sup> Therefore, as this paper insists, music is a very important tool to transmit faith to the next generation of believers.

The fourth important reason to use music in Christian education for children is that the music helps children fulfill the life of community of faith, both at the local church and at home. Music helps people feel a sense of belonging to a certain

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<sup>8</sup> Rhonda Edge Buescher and W. Lyndel Vaught, “Music Education: Its Role in Faith Development and Spiritual Growth,” Southwestern Journal of Theology 38 (Spring 1996): 12.

<sup>9</sup> Morsch, 49.

community. Through sharing music together, people's voices join in harmony we recognize our identity as members of a community. For example, during the 2002 World Cup Soccer competition, almost all Koreans wore the red T-shirt, and sang the song, "Victory, Korea." At that time, many children wore their red T-shirts to church. They spontaneously sang the rooster's song. They confessed that while they are singing the song, they felt that they were one, united. Indeed, like wearing uniforms, singing songs incites a sense of belonging to a community.

Similar to this phenomenon, in the church children feel a sense of belonging when they sing together the songs together learned at the church. Moreover, children who know the songs are often eager to be involved in church programs because many programs begin with singing those songs. Therefore, if children know the songs, they easily become involved in the programs.<sup>10</sup>

Music also plays an important part at home. Music helps families create a happy home because music is an important source of increasing pleasure. If parents sing or dance with their children at home, for example, children will associate this joyful activity with their parents. Developing this positive feeling of children toward their parents is an essential foundation in building a good relationship with their parents. This good relationship plays an important work in avoiding conflicts that so easily arise between children and their parents. In addition to developing a sense of belonging, participating in musical events also creates the pleasant desire to be involved in home and church life.

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<sup>10</sup> Kathleen M. Bayless and Marjorie E. Ramsey, Music (Saint Louis: C.V. Mosby, 1978), 3.

In summary, music is an essential element of Christian education for children because music is a natural tool for children to express their feelings toward God, is an essential element of children's worship experience, an educational tool which facilitates transmission of Christian faith to children, and an important way that children can be joyfully involved in their community of faith.

Educational reasons for using song. In addition to theological reasons, there are some important educational reasons to use music for Christian education for children at home. First, children naturally have a positive relationship with music. For many babies their first contact with music occurs while they are in their mother's womb. Moreover, after babies are born, they hear music from family members, music players, television, and radio. From the very beginning babies are exposed to, even surrounded by music.

Moreover, babies sing before they speak.<sup>11</sup> The babies' cooings and gurglings have musical elements such as pitch, tone, and rhythm. Although babies' songs may not contain all elements of singing in the adult sense, it can be truly said that babies sing. Babies will attempt to sing and dance spontaneously with, in most cases, no music training.<sup>12</sup> Children learn to sing using the same imitative process by which they learn to speak.<sup>13</sup> In time, as children begin preschool their musical abilities are developed. My five-year-old son can sing, "Lord I lift Your Name on High." My wife and I have

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<sup>11</sup> Ellison, 33.

<sup>12</sup> Patricia Shehan Campbell and Carol Scott-Kassner, Music in Childhood (New York: Schirmer Books, 1995), 6-7.

<sup>13</sup> Robert L. Garretson, Music in Childhood Education, 2nd ed. (Englewood Cliffs, N.J.: Prentice-Hall, 1976), 39.

never taught him that song; however, he learned to sing that song after having listened to it only a few times. Because young children are naturally open and responsive to music, parents who use music as an integral part of their Christian education program will find that their efforts bring good results.

Another reason to use music for Christian education for children at home is that there are no restrictions of time or space in order to use music.<sup>14</sup> Parents can use prayer, reading the Bible, a Bible lecture, drawing, and crafts as tools of Christian education for children. However, these education methods do have certain limitations in terms of time and space. For example, Bible reading in a car is not comfortable for children. It is almost impossible for children to pray while they are walking along the street. It is very difficult for parents to preach a sermon to children in a small period of time. However, singing or listening to songs is a different matter. While riding in a car, children and parents can sing and listen to Christian songs. While walking in a park, children can sing or listen to songs. When children are waiting for something to begin, they can listen to songs. Unlike listening to a sermon, reading the Bible, or praying, children and parents can and do enjoy music almost anywhere and anytime.

In summary, there are good educational reasons to support the use of music in Christian education at home : children have a natural relationship with music, using music is easy work for parents, music has no restrictions in terms of time and space, and music works well with children of all ages.

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<sup>14</sup> Lili M. Levinowits, "The Importance of Music in Early Childhood," Music Educators Journal 86 (July 1999): 18.

Parents and Music. In using music for Christian education for children at home, the most important question is 'How?' First of all, parents should remember the goals of this education. The most essential goal is that parents let their children become familiar with God, the church, the Bible, and their faith community. In order to accomplish this goal, parents must allow their children to associate good feelings with each of these. Indeed, pleasure is the most important. In order for parents to give pleasure to their children, parents should consider the following.

1. Parents should enjoy music with their children. Parents are not supervisors. Parents have to sing and dance with their children. Many parents let their children do something and continue to do their "parental" something else. Children really want to connect and be with parents. Therefore, parents should learn children's songs and dances. The best songs are those that children sing at church. Usually, children's songs are short and easy. Therefore, it is not difficult for parents to learn children's songs. The best way to learn songs is the way that children learn them : listen and sing repeatedly. If parents learn them with their children, they will make the children happy.

2. Parents should prepare a variety of programs. Children's attention span is very short, so parents need to develop new programs continually. Because it is difficult for parents to make a whole new program, parents would do better to focus on how to change a current program. With even minor changes, children will feel as though it is a new one.

3. Parents need to let their children become intentionally involved in games as a game leader or maker. Many children like to be a leader. During one game I played with my son, I said, "you can choose any level from one to five." My son said, "No, I want level fifty-one." Especially, when making rules for a game, parents should accept their

children's ideas. I parents make rules, they would be wise to ask for their children's ideas. In addition, parents could provide many opportunities for children to lead the game. When children say "I can lead the game," they feel happy.

4. Parents should let their children be triumphant. Young children are very sensitive to the words: winner and loser. We can all remember seeing a child crying when the child was losing. Children seriously want to be a winner; therefore, parents do well to let the child become a winner often. However, to let children win all the time will spoil them. Thus, parents should also teach how to lose gracefully.

5. Finally, parents should applaud their children. Through their facial expressions, bodily action, or words of praise, parents can encourage their children. Parents should not miss the moments to give praise. Praise can be worded in many different ways, for example, 'good job,' 'wow,' or 'I'm impressed.' Point out specific details, for example, "I like your wonderful idea." Indeed, praise from parents is the best way to let children experience good feeling. Next, I will provide examples of some simple song games.

The role of the local church. The local churches should help out where parents are limited. One such limitation is that parents, unfortunately, do not know children's Christian songs. Thus, local churches would provide a major service by teaching parents these songs.

Music applications. Although music is one of the best ways to approach the Christian education for children at home, if parents do not use it, music will become a useless tool. However, if parents use music in creative and positive ways, they will achieve good results. Therefore, I will write about the applications of music at home: when, where, who, what, and how.



In using music for children's education, as with other new educational models, the key point is that all programs should be children-centered programs. Child-centered learning means that children have choices. Another key point is that all programs should be easy for parents to create and manage. Finally, parents should never forget that each child is unique. Therefore, parents should develop all programs to fit the unique needs and characteristics of their children.

Children like singing and listening to music; however, usually they do not say, "I want to sing songs." However, if parents touch the emotions of children, they spontaneously sing and listen to music. Therefore, in order to help children sing or listen to songs, parents should define the perfect time for children to sing and listen to music. Because children have individual characteristics, some kids will like to sing songs at home, some will want to listen to songs while they are playing with toys, some want to listen to songs when they go to bed. Every child is different in this case, but children often find pleasure in listening to music when they are bored.

*Times when children are bored.*

When children stay home alone  
 When children wait a long time in a car  
 When children walk a long time  
 When children are waiting for something to begin  
 When children say "I am bored" and "I want to play with you"  
 When children feel good  
 When children go to the mall to buy something for other children  
 When children go to a restaurant  
 When children go to a park  
 When children go to church -- if children like to go to church  
 When children are taking a bath  
 When children go for a walk

Indeed, there is no end to the list of times it is good to let children sing or listen to music. The best time for parents to use music for Christian education of children, is whenever parents want to provide a positive stimulation to their children's emotion.

- Change the Speed

Leader: parents and children

How: following the sign, people sing a song fast or slowly.

Before they sing the songs, the parents explain rules not verbally but visually. For example, parents raise their right hands, children and parents sing as fast as they can. If parents put their hands down, children and parents sing correctly. If parents raise their left hands, children and parents sing slowly.

More ideas: parents and children can creatively make a variety of signs to use.

Let children lead the game.

When you and your children walk at a park or in a room, if you sit down, you and your children sing fast and if you stand up, you and your children will sing correctly.

- Making a special action

Leader: parents and children

Resource: CD player or cassette player

How: when parents and children hear a certain word, they will take an action. For example, when they hear "God," they clap hands.

More: parents give a chance to their children to suggest the special action.

Parents can choose many different words each time.

Parents and children walk around a room, when they hear a certain word, they sit down.

Put something that can make a sound such as a drum, a xylophone, a book, or wood block; give everyone a stick and let them hit it when they hear a certain word.

- Name that Tune

Leader: parents and children

How: parents sound the tune and children figure out the song and sing it together.

More: parents make levels and let children choose the level.

Give a chance to children to sound the tune and parents define the song.

Parents can use the instruments.

Parents can use CD player.

Caution: parents must try to make the correct tune.

- Skip the Sound

Leader: parents and children

How: parents and children do not sound a certain word when they sing a song.

Parents point out a certain word and sing a song together; however, they must not sound the selected word.

More: the first time, they point to one word; however, the second or third time, they point to more words. For example, parents choose one and children choose two words.

They can make a different sound instead of saying the original sound. For example, if they promise to skip Bible, they make sound 'Ting' or clap hands.

- Sing that Song

Leader: parents and children

How: pick a card and sing that song

Parents write the title of songs on the small paper cards. Put the cards in front of them.

Let children pick a card and sing that song.

More: if children can write, let them write the title of songs.

Let children put the cards on the floor.

Caution: parents choose the songs that children know.

- Find the Songs

Leader: parents and children

How: a person gives a word. The other person sings a song that has the word. For example, if a father gives "God," the child sings, "God is so good."

Caution: do not give difficult words.

- Listen to their own songs

This is not a game; however, children love to listen to their own voice. Parents secretly record their songs when they play games. When I played 'name that tune' with my son, I recorded the whole game. Later I let my son listen to the tape while we were driving to the church. My son was very excited to listen to his own voice. Indeed, many children like to listen to their own voice recorded on a machine.

### Storytelling

Theological assumptions. In his book, Bringing Up Children in the Church, John Westerhoff insists that telling the biblical stories to children is one of the main tools for sharing faith with them. God and Jesus also used stories when they taught people. According to 2 Samuel, when God rebukes the misbehaviours of David, God sent Nathan to tell David a story. After David heard Nathan's story, he said to Nathan, "I have sinned

against the LORD." In the New Testament, Jesus tells many stories. In Luke 10, when Jesus teaches about love, he tells a story of the Samaritan who helps a person by taking pity on him. Indeed, when Jesus teaches people, he intentionally uses stories instead of a lecture.

The Bible also strongly recommends that parents tell the story of their faith community to their children. In Joel 1, God orders Joel, a son of Pethuel, to tell to his children the stories that happened in his days or to his forefathers. Verse 3 says, "Tell it to your children, and let your children tell it to their children, and their children to the next generation."

Advantages of storytelling. Educationally, storytelling is useful especially for children's education at home. There are three essential reasons. Children are familiar with storytelling whether they recognize it or not. After they go to the school, almost every day children listen to stories from their teachers. Moreover, through children's television programs, children listen to stories. Indeed, for children, stories are not unfamiliar. Therefore, when teachers or parents tell Christian stories, children easily welcome them. Second, storytelling does not require educational equipment, a place, a particular time, or difficult preparation. Storytellers can tell stories without any equipment. In order to add interest, some storytellers use equipment such as books, paper, dolls, sticks, hats, or other props. Of course, if a storyteller uses this equipment, the children will enjoy it. However, it is not easy and it is not necessary for parents to prepare such equipment whenever they tell a story. Moreover, if parents do use that kind of equipment, parents may lose one of the advantages of storytelling which is to be able

to tell a story any time or place. However, if parents decide to use props, it will be very difficult to tell a story in the street or in a car.

The storyteller's body can provide all the needed props to tell a good story. The storyteller can effectively use different tones of voice, facial expressions gestures with arms and legs, and other movements to enhance the story.<sup>15</sup> When storytellers use their bodies effectively, they can tell a story any time or place.

Third, through listening to good stories, children develop a good image of God and their community of faith which are the essential foundations for the development of their faith. Faith is not formed in a single stroke. Faith is formed and strengthened step by step through a whole life process. If a child begins with a positive image of God, the child can build a more positive image of God. Stories strongly affect children. Therefore, if parents or teachers tell good stories, children will have a good image of God and the community of faith.

Fourth, through storytelling, teachers or parents can heal children's problems. For example, children four to five years old have usually acquired some fears.<sup>16</sup> In order to help children deal with them, parents might use the story of Exodus. When God's people crossed the wilderness, in order to guide them, God went ahead of them in a pillar of cloud in the daytime and by night in a pillar of fire (Exod. 13:21). Through listening to this story, children can develop confidence that God also takes care of them. Indeed,

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<sup>15</sup> Marsh Cassidy, Storytelling: Step by Step (San Jose, Calif.: Resource Publications, 1990), 139.

<sup>16</sup> Michelle Anthony, "Childhood Education," in Introducing Christian Education: Foundations for the Twenty-first Century, ed. Michael J. Anthony (Grand Rapids: Baker Academic, 2001), 210.

through appropriate stories, teachers and parents can provide models of behaviour for children and help them cope with emotions and problems that arise in their lives.<sup>17</sup>

Fifth, through storytelling, parents can build a good relationship with their children which is of the greatest importance because children learn a concept of the image of God from their parents especially their father.<sup>18</sup> How do parents build a good relationship with their children? Parents should know the characteristics of their children: children like a person who does the things they like. Children like to listen to stories. Therefore, through telling stories, parents can build a good relationship with their children.

Sixth, through storytelling, children develop creative abilities.<sup>19</sup> While children listen to stories, they image the pictures related to the story. For example, when children listen to a story of Jonah, although they cannot see any pictures, they draw pictures in their mind and thus join in the telling of the story. When I tell a story, sometimes my son makes me stop telling the story for a while and he tells it. After listening to stories, often children continue to make new stories add to the story in their own way. Through these activities children develop their creative abilities.

Seventh, through storytelling, children develop speaking skills.<sup>20</sup> Through listening to stories, children can learn many new words and expressions which then

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<sup>17</sup> Susan M. Shaw, Storytelling in Religious Education (Birmingham, Ala.: Religious Education Press, 1999), 337.

<sup>18</sup> Daniel O. Aleshire, Faithcare: Ministering to all God's People Through the Ages of Life (Philadelphia: Westminster Press, 1988), 110.

<sup>19</sup> Shaw, 120.

<sup>20</sup> Ibid., 121.

increases their skill level of expression and description. For example, while they listen to a telling of Zacchaeus, children can learn how to describe a person. If the storyteller says, “He is a small, fat man, wearing a blue shirt with long sleeves, and baggy white pants. wearing new white shoes and on his fingers he has three big gold rings. Each ring has a different big jewel.” While children listen to this story, they learn how to describe a person.

While children listen to stories, they ask many questions. Through the process of asking questions, they develop the skill of asking. Over time, as they ask questions, their questions become more specific. Moreover, parents or teachers sometimes ask questions of children during story time. As they answer the questions, children develop the ability to analyse the content of story. Moreover, this enables children to develop speaking skills. Children like to tell stories they listen to. This process enables children to also develop speaking skills. Indeed, storytelling teaches the skill of speaking.

### Conversation

Conversation is one of the most powerful tools by which people share their ideas. Children continually ask their parents questions. Especially children from age two until six or seven have endless questions about everything they see and hear.<sup>21</sup> Thus, through conversations with children, parents have the opportunity to share their ideas of Christianity.

Conversation is composed of speaking and listening. In order to speak effectively, it is very important that parents consider their choice of words. Parents need to use

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<sup>21</sup> Fowler, 123.



simple and easy words and simple grammar.<sup>22</sup> In addition to the words used, body language (posture, facial expressions, eye contact, and gestures) and tone of voice powerfully influence conversation because they express the emotions of the speaker.

In addition to being a good listener, parents should know and practice listening skills. The video on Communication with Teenagers/Parent-Teen Communication shows the skills parents can develop to be better listeners. (1) face the child squarely. (2) make eye contact, if appropriate. It is not appropriate to demand that they look the speaker in the eye. Invite it by looking in their direction, but don't force it. (3) listen without interrupting. (4) listen for total meaning. This is listening for the symbols, and then catching the emotion of the words. (5) empathize. (6) stay in the moment. (7) mirror the teenager. Let your body be a mirror. This builds a sense of rapport/emotional affinity and trust. (8) make it safe to make mistakes.

Moreover, most conversations involve periods of questions and answers. Parents' effective questions develop conversation. Ian Mavor gives some clues for making clear questions: "clear and understandable, direct and reasonably brief, purposeful and requiring some effort of thought, part of a logical order, varied in type from other questions asked, to avoid monotony, and suitable to the students' stage of development."<sup>23</sup> In conversations between children and parents, there are important characteristics of young children. The young children believe the answers of their parents. For example, when a child asks, "Where is God?" the mother answers "God is

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<sup>22</sup> For more information see Chap. 2.

<sup>23</sup> Ian Mavor, Religious Education: Teaching Approaches, [Brisbane]: Dept. of Education, Queensland, 163.

in the heaven.” The child believes that literally. Sometimes, the child asks again “Why?” However, the child does not suspect the answer of the mother but has another interest. Therefore, the attitude of parents toward the questions of children is very important because children learn many things through conversations with their parents and other people.

It is often the case that many parents, after they have answered a few questions, ignore children’s additional questions. I can see that there may be reasons for these reactions. Perhaps parents are tired of answering many questions or maybe the children ask the same question repeatedly or maybe parents simply do not know the answers. All these frustrating encounters lead to the underlying assumption that the child’s questions are not important.

In contrast, healthy forms of communication help bring good results to dialog. Merton P. Strommen and Richard A. Hardel in Passing on the Faith write four good advantages of healthy dialogue: (1) a healthy dialogue enhances the academic success of the children; (2) a healthy dialogue helps shape the child’s self-image; (3) a healthy dialogue builds toward a sustained communication about personal issues; and (4) a healthy dialogue creates close family relationships.<sup>24</sup> Therefore, parents should always carefully listen to children’s questions and watch for children’s feelings and be ready to respond guide children when they ask something.

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<sup>24</sup> Merton P. Strommen and Richard A. Hardel, Passing on the Faith (Winona, Minn.: Saint Mary’s Press, Christian Brothers Publications, 2000), 54.

### Modeling the Christian Lifestyle

Modeling is another informal method of education. Whether parents want it or not, they are behavior models to their children. Paul Lewis, in 40 Ways To Teach Your Child Values, insists that “modeling is the primary way values and personal identity are transmitted in the family.”<sup>25</sup> Indeed, the habits, ideas, attitudes, and values of parents are passed on to the children naturally. Many parents think that the children learn only what they teach. Unlike parents’ expectation, children, instead, exactly follow their parents’ behavior and language. One day, my son called to me, “Sinsungsi.” Usually, my wife calls me, “Sinsungsi.” Nobody taught my son to call me “Sinsungsi.” However, my son listened many times and used this word when he called me.

Interestingly, the children are very quick to learn bad behavior and words. According to the Hanger newspaper report, The Teacher’s Institution surveyed high school students who smoke. Of the 646 students, 39.5 percent of students smoke everyday. 41.3 percent of these students smoke more than one and half packs per day. The interesting fact is that 42.7 percent of the smoking students have fathers who smoke. However, only 29.9 percent of the smoking students have fathers who do not smoke. This result shows that the parents’ behavior influences their children’s future behavior. Therefore, parent’s behavior is very important. Parents should show a good Christian life in the church and at home, should use beautiful language, and should love each other.

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<sup>25</sup> Paul Lewis, 40 Ways to Teach Your Child Values (Grand Rapids: Zondervan, 1997), 168.

### Home Setting

People begin their life in the home. Children spend much time at home before they go to the elementary school. Everyday, the young children look and play with everything in the home. Through the experience of seeing, hearing, and touching, they begin to recognize the meaning and value of things. For young children, colorful pictures and objects imprint on their memory.<sup>26</sup> Moreover, as I argued in chapter two, images and experiences continually stay in their memory and influence their whole life. Therefore, what they see in the home is very important for children.

However, the entertainment facilities have an important place in the home. Especially, in most homes, a television is located in the center of the living room. Therefore, children see television many times, and they may think of the television as an important thing. Moreover, television becomes very familiar to the children. Children watch television an average of 25 to 35 hours of a week.<sup>27</sup> I visited many Christian families. The cross and the church calendar are the symbols of Christianity. The people get these from the church as a gift. However, these symbols are very simple and most people hang them in the corner out of the way. Parents should realize that “the sign and symbol used will contain something of the divine.”<sup>28</sup> Showing a good symbol to children is sometimes more effective than reading or teaching the Bible.

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<sup>26</sup> Bruce, 44.

<sup>27</sup> Robert E. Clark, Joanne Brubaker, and Roy B. Zuck, eds. Childhood Education in the Church, rev. ed. (Chicago: Moody Press, 1986), 544.

<sup>28</sup> Gertrud Mueller Nelson, To Dance with God (New York: Paulist Press, 1986), 35.

The best symbols are ones that parents and children have made. My family had a worship service on the first day of this year. My family members made a symbol of God's guidance after I told the story of Exodus. My wife and I wrote the topic for prayer in 2001 on a glass. My son drew a picture. After that, my son put a candle in the center of the glass and lit it, and our baby put it on the family table. Surprisingly, one night, when my family went to blow it out, my son suggested bringing the candle outside. Although time had passed, my son remembered the Bible story and the symbol. Indeed, a meaningful symbol influences the children's life.

Letting the children hear Christian songs is another important aspect of the home setting. When children play, have meals, and wake up in the morning, parents should sing or play Christians songs. Parents do not need to teach the song to children because after the children hear the songs a few times, they will naturally sing the song. Through singing a song, they learn about Christianity. The faith of young children does not form from emptiness. In addition to people and experiences, their environment is powerfully influential in their development of faith.

### Formal Education Models

The formal education programs are another main educational method. The ritual's goal is to "embody ways of celebrating God's presence in the midst of ordinary life."<sup>29</sup> A ritual is not a special thing. Parents make Christian rituals at mealtime, at storytelling

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<sup>29</sup> Thompson, 68.

time, at family worship service, at a birthday party, at a picnic and to observe Christian seasons. The resources for ritual are everything that happens in our life.<sup>30</sup>

Regular rituals have some advantages. The first, daily rituals help children become continually aware of a piece of faith. The second, daily rituals connect between faith and the situations of children.<sup>31</sup> The third, daily rituals help children become familiar with Christian rituals. The fourth, rituals celebrate family members' joy and share each other's pain. The fifth, rituals heal family members' hurts. The sixth, rituals help children recall past experiences.<sup>32</sup>

These benefits combine to aid health and contentment. Unless parents provide sufficient rituals, parents will not see positive results. Consequently, parents should know how to make ritual programs. Lewis, in 40 Ways To Teach Your Child Values, shows useful guidelines for making rituals: "(1) keep things simple (2) plan and prepare well in advance (3) focus on values and people (4) have all family members participate (5) don't be pressured or rigid (6) use the time as a "teachable moment" (7) gather ideas from many sources."<sup>33</sup> Coffey asserts that the key ingredients of the rituals are community, repetition, symbol, awe and wonder, and affirmation.<sup>34</sup> In addition, Donald

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<sup>30</sup> Kathy Coffey, Experiencing God with Your Children (New York: Crossroad Publishing, 1997), 114.

<sup>31</sup> Laurie N. Bowen, Food for the Family Spirit (Kansas City: Sheed & Ward, 1997), 21.

<sup>32</sup> Ibid., 33-34.

<sup>33</sup> Lewis, 137-38.

<sup>34</sup> Coffey, 109.

L. Griggs, in Teaching Teachers to Teach: A Basic Manual for Church Teachers, introduces ten questions for making a curriculum:<sup>35</sup> (1) What will I teach? (2) What will the students learn? (3) What teaching activities will I plan for the session? (4) What resources will the students and I use? (5) What strategy will I use to motivate students to be involved? (6) How will the room be arranged? (7) What questions will I ask? (8) What choices will the students make during the session? (9) What directions will I give? (10) How will I respond after a student says or does something? Although these ten questions are intended for Sunday school teachers, they are very useful for parents as well.

On these bases, I will provide the process of making rituals. There are five steps: getting ideas, first draft, practice, adjust, and final Plan.

Getting Ideas: parents write down all ideas on a "the form of Getting Ideas." (Appendix A). At 'First Ideas,' parents write down whatever they get. In contrast, at 'Second Ideas,' parents should think goal, parents' needs, educational place, time, and budget.

First Draft: Possibly, parents fill out this form specifically.

### Title

Educational purpose: At the end of the session the children should know:

**Time:**

**Objective:**

**Place:**

**Materials:**

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<sup>35</sup> Donald L. Griggs, Teaching Teachers to Teach (Nashville: Abingdon, 1974), 4-5.

## Procedure

Time	Activities	Resources
(Role of Parents and children)		

Practice: parents should practice the ritual until they can do it well, perhaps seeing themselves act out the ritual in front of a mirror. If parents have a home-video camera, record it. Be careful using motions and language. When father practices, mother plays the role of the children.

Evaluation: use evaluation form (Appendix B), parents evaluate their practice. After evaluation, parents should practice it again.

## Examples of Ritual

Daily rituals. Daily rituals are usually meal and bed prayer. Each ritual generally takes a few minutes. However, daily rituals happen everyday, the most important thing is creativity. Usually, the father prays for food and for family members. In order to have an effect on the children, parents use many different ways. In order to encourage children to join this ritual, parents design these rituals with their children. When they create prayer rituals, they should consider “plan for variety, aim at brevity, have a focus, avoid compulsion, and remember who is being addressed.”<sup>36</sup> After making ritual forms, family members write them down and put them on the wall. Thus, I will introduce easy, simple, and fun daily meal and bed prayer rituals.

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<sup>36</sup> Mavor, 50-51.



### **Meal Prayer<sup>37</sup>**

Monday, a child lights a candle; as the child does it the father prays to God.

Tuesday, a child rings a bell and mother prays to God.

Wednesday, everybody stands up and the family prays to God.

Thursday, sing a song and a child prays to God.

Friday, motion prayer.<sup>38</sup>

Saturday, all members are hand in hand and father prays to God.

Sunday, all family members follow mother's prayer.

### **Bed Prayer**

Monday, sing a song and a parent prays to God.

Tuesday, play a short game and a parent prays to God.

Wednesday, a parent tells a short story and a child prays to God.

Thursday, a child rings a bell and a parent prays to God.

Friday, a parent tells a short story and a parent prays to God.

Saturday, sing a song and a parent prays to God.

Sunday, a child rings a bell and a parent prays to God.

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<sup>37</sup> See more meal prayer rituals in Food for the Family Spirit, written by Laurie N. Bowen.

<sup>38</sup> My son learned some prayer motions from the pre-school. My family members follow my son's motion and my son prays for meals. He makes a circle and says, "God made a sun." He makes a triangle and says, "God made a mountain." He makes a letter "T" and says, "God made trees." He points to himself and says, "God made me." After that, he prays, "Thanks for food and a wonderful family Amen." His motion and prayer are short; however, there are theological meanings of God's creation.

Special Christian days. Special Christian days are good resources for family rituals. Parents can teach Christian heritage through the family ritual of the special Christian days. However, many parents do not use these days. Parents should think of these days as good days to teach their children about the Christian heritage at home. Parents think that it is enough for them to attend the church worship service. For example, many parents think that Christmas day is merely the day to give gifts to each other. After they attended the worship service, they go to the mall and buy some gift. At home, they give gifts to each other. Therefore, children understand the Christmas day as a day to get gifts from the Santa or parents, not as a special day to celebrate the birth of the Messiah. Consequently, I will introduce easy, simple, and fun Christian seasonal rituals.

### **Making Christmas cookie**

(Christmas Family Ritual)

**Educational purpose:** At the end of the session children should know Christmas' real meaning.

**Time:** One hour

**Objective:** Family Member

**Place:** Living Room

**Materials:** Any musical instruments, flour, Christmas plates, Christmas cards, and pen

#### **Procedure**

1. Sing Christmas songs: 10Min (Any musical instruments)

Parents let children choose Christmas songs.

## 2. Make Cookies: 40Min (flour, Christmas Plates, Christmas cards)

Parents turn on the Christmas music.

Parents help children to make cookies (parents prepare all resources in advance).

While children make cookies, parents tell the story of Jesus' nativity.

While the cookies are in the oven, parents let children write Christmas cards to the neighbors.

## 3. Cookie Delivery (10Min)

In order to give cookies and Christmas cards, parents and children visit one or two neighbors.

In advance, parents let the neighbors know that they are visiting. If possible, parents ask the neighbors to prepare small gift for children.

Parents let children give cookies and cards to the neighbors.

## Thanks God

(Thanksgiving Day)

Educational purpose: At the end of the session children should know people to whom they should give thanks.

**Time:** One hour

**Place:** Living Room

**Materials:** white cardboards or poster boards, glue stick, paints, paintbrushes, newspapers

### **Procedure**

1. Have children paint on paper however they wish.

Parents prepare Christian music.

In advance, parents carve the letters: “ T-H-A-N-K Y-O-U”.

2. Encourage children to glue the cover paper cut out.
3. Let children write names for whom they give thanks on the paper.

If children want to draw a picture of people, let them do it.

### Symbol of Easter

(Easter)

Educational purpose: At the end of the session children should know the meaning of Easter.

**Time:** One hour

**Place:** Living Room

**Materials:** three candles, white cardboard or poster board, scissors, clear tape, pencil, crayons or markers, and match.

#### **Procedure**

1. Show a short Easter drama.

Parents prepare a short Easter drama.

2. Encourage each family members to draw a cross and write on the cross ‘ Jesus,’ ‘I love you,’ or ‘He is alive.’

3. Cut out a large cross from poster board or cardboard and using a pencil, sketch curved lines to outline puzzle pieces. Draw at least seven pieces but not so many that they become too small and flimsy. Cut out the pieces to form puzzle.

4. Let them color each piece.

5. After finishing coloring, play the game to put them back.

6. Tape each piece.

7. Write down date and name on back.

8. Put on a door.

Korean traditional days. In Korean traditional days, all family members come to a home, worship to their gods, and play games. Through these events, young children learn about their family history and religion. Thus, traditional days are important days to help children develop their faith.

### **New Year's Day (Hello God)**

A Handbook of Korea, clearly explain New Year's Day (*Sol*),

"The first day of the first month, New Year's Day, or *Sol*, one of the biggest holidays of the year. People traditionally dress their best, take off from work and the family gathers to observe the ancestral ceremonies. A feast is spread and the younger members of family make New Year's greetings to older relatives and acquaintances."<sup>39</sup>

**Educational Purpose:** At the end of the session children should familiar with God.

**Time:** One hour

**Place:** Living room and outside

**Materials:** Any musical instruments, a color paper for each person, yarn or string, Balloon for each person, stickers, and pens

### **Procedure**

1. Tell a Bible story related to prayer

In order for children to pay attention while listening to the story, have them clap their hands at, for example, the saying of Jesus' name.

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<sup>39</sup> Korean Overseas Information Service, A Handbook of Korea (Seoul: Samhwa Printing, 1993), 153.

2. Let family members take a color paper and write a prayer to God.

3. Let them decorate their papers.

While family members write and decorate the prayer paper, parents turn on Christian children music.

Before children ask to help, the adult does not interrupt their work because individual prayer is secret.

4. All family members also make family prayer.

5. Go the place where family members fly balloons.

6. They shout, "Hello God, I am here." And they fly the balloons.

When they fly the balloons, a family member takes a picture of them and hangs it on the wall.

Each family bets who will call to God loudest.

Parents should evaluate the rituals for making developing rituals in the future.

### **A Memorial Service**

Memorial services typically happen on *Chusok*<sup>40</sup> and the anniversary of a person's death. The structure of this service is silent prayer, a hymn (Adult Hymn), prayer, reading the Bible, sermon, hymn, silent tribute to the dead, and the Lord's Prayer. This service structure is similar to Sunday worship service form. The adult hymn and sermon focus on adult people. In addition, the room setting makes children feel scared. A small table is located in the center of room. A picture of the dead and a bundle of chrysanthemums are on the table. As a result, most children do not like this service. It is

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<sup>40</sup> *Chusok* is the 15th day of the Eight Moon or usually in September or October by the solar calendar. Family members get together, pay tribute to their ancestors, and visit ancestral grave.

very difficult through this service for children to develop positive images of Christianity.

Thus, I will show a memorial service for children.

### **I Love Grandfather**

**Educational Purpose:** At the end of the session children should feel less fear of death.

**Time:** one hour

**Place:** living room

**Materials:** pictures of the dead, a small table, television, VCR,

#### **Procedure**

1. Parents prepare pictures of the dead and set them on a table.
2. Parents tell stories that relate to the dead.

If parents have videotapes, they will show them to children.

Parents tell fun stories as possible.

3. Encourage children to ask about the dead.

Children might ask, Where is my grandfather? Is he with God? What does he do?

4. Encourage children to imagine what do they do when they meet grandfather.
5. Family members make a circle and pray to God.
6. Ask children to choose a picture of the dead and keep it.

### **Children's Happy Birthday(Memorial Book)**

For children, a birthday is the most exciting day. They expect gifts from parents and friends. Moreover, they play games and eat a lot of foods. Unfortunately, some Christian family begin with worships of God before they eat food. This causes negative results because children want to eat and play. Therefore, to begin with, parents let them play games and parents do birthday ritual.

**Educational Purpose:** At the end of the session children should know how God continually love them.

**Time:** 30 minutes

**Place:** a living Room

**Materials:** camera, paper, pen, cake, the History Box

### **Procedure**

1. Parents put their hands on the head of the child and pray for the child.

In advance, parents write the prayer and make a clipping.

2. A parent takes pictures while children are playing with friends.

During the party, have film developed so that pictures can be viewed before the end.

If parents are busy, they might ask somebody to help.

3. After friends leave, parents open the History Box and make a history book.

Parents and children add the pictures, cards, prayer paper, and a paper on which the child writes his or her wish.

If a child is too young, parents make the History book by themselves and show it when they are grown.

4. Put it in the History Box and a parent prays at the closing.

### Conclusion

In this chapter, I introduced informal and formal education programs for young children at home. In order to accomplish good educational results, parents should become practiced in creating programs based in children's songs, games, crafts and conversation suitable times. Indeed, parents should edit parts of the programs to make



them appropriate to their children. Unfortunately, it is very difficult for parents to accomplish these tasks. Thus, it is necessary that local churches should help parents.

## Chapter 6

### Church's Roles for Children's Education in the Home

#### Supporting Team

In order to accomplish children Christian education at home, local churches should assist parents because parents are busy and do not have enough knowledge to develop education programs and teaching skills. Thus in this chapter, I will mention the roles of supporting team of local church.

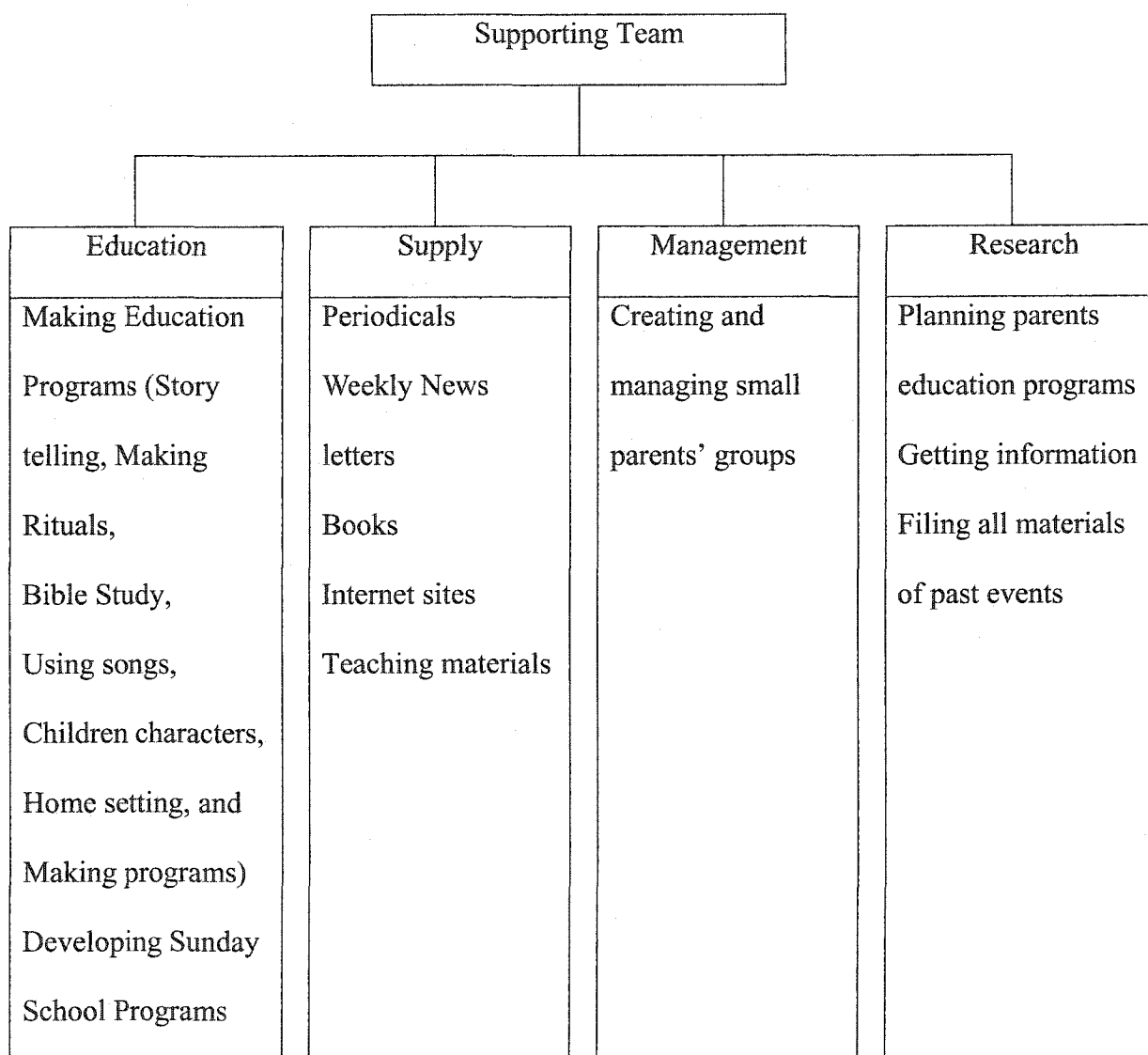
#### The Goals of the Supporting Team

The goal of Supporting Team is to help parents become teachers who help their children participate and find enjoyment in the Christian life. In order achieve this goal, Ben Freudenburg, in The Family Friendly Church, specifically shows three strategies: to reshape faith-development programs, to equip parenting skills, and to provide resources.<sup>1</sup> Based on three strategies, I will create a supporting organization.

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<sup>1</sup> Ben Freudenburg, with Rick Lawrence, The Family Friendly Church (Loveland, Col.: Vital Ministry, 1998), 129-31.

### The Role of the Supporting Team



Local churches' supporting teams have four main tasks : the preparation of parents' education programs, the supplement of information, the management of small parents' groups, and the research of new information.

The education programs for parents. Supporting team should prepare education programs for parents. The goals of education are to help parents realize their role in Christian education, to help them understand their children, to help them use ritual

programs promptly, and to create ritual programs by themselves. In order to accomplish these goals, church supporting teams prepare two parents' education programs, "I Love My Children" and "Story Telling." Through these education programs, the supporting team teaches the characteristics of young children, the way parents make family rituals, storytelling abilities, song games, and conversation talents. This education program should be convenient and take into consideration the difficulty of attending weekday and night programs for busy working parents.<sup>2</sup>

The supply of information. Supporting team should supply material for parents. It is impossible for each parent to prepare all of the materials and might be confused as to quality and content. Parents also do not have enough time or budget to buy the materials. Therefore, the church should supply materials.

The church staff gets much of the information related to Christian education from Internet sites because Web sites make it easy to get information. Basically, the church staff can find useful information from 445 Korean reference sites. Of them <http://www.kidok.info/> is best. This site has eight categories, which are Bible, mission, computer, Christian culture, education, Christian life, Christian organization, and church. In the education category, there are 111 sites for young children and youth. In addition, church staff or parents can find Bible stories for children ([www.kibible.pe.kr](http://www.kibible.pe.kr)), Bible Study material ([www.biblenara.org](http://www.biblenara.org)), Christian songs ([www.jcmusic.hnbest.net](http://www.jcmusic.hnbest.net)), development theories (<http://home.mokwon.ac.kr/~p1316/thesis/eri.html> and [http://hanul2000.net/technote/read.cgi?board=Psychology&y\\_number=44&nnew=2](http://hanul2000.net/technote/read.cgi?board=Psychology&y_number=44&nnew=2)) and

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<sup>2</sup> I will explain more specifically in The General Guidelines for Preparing Parents Education Programs.

children education (<http://www.joyss.com/>). Moreover, more than half the people of Korea use the Internet. So, if parents find useful sites or information, they can share them with other parents.

The church staff then could find and buy useful books or periodicals through the Internet. It would be a good idea if the church would buy these materials and lend them to parents. Johnson and Bower suggest three steps to buying useful materials.<sup>3</sup> First step is to select the guidelines your parents want to use. Second step is to classify at least two materials to review. Third step is to consider curriculum materials on the following questions: Does this material clearly show topics? Does this material make it easy for parents? Does this material have information that parents want? Does this material have clear theological meanings?

Local churches also provide teaching aids to parents. A teaching aid should give detailed directions, program materials, and an evaluation form. Churches should hand out this teaching aid in advance. In that way, parents would have enough time to practice them.

In brief, modern society is in the information age. Hence, if the church staff works to find information, they will be able to find a great deal and the information can be effectively used by parents.

The creation of parents' small group. Supporting Team should create and manage small parent groups. Most Korean churches have Bible study or class meetings which are often held Friday nights at a member's home. This is a traditional Korean enterprise however, nowadays, the class meetings do not work effectively, for two reasons. First,

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<sup>3</sup> Johnson and Bower, 63-67.

the membership composition is very complicated. Usually, the class meeting is organized in a location where church members live. Accordingly, various different-aged members join a group. Each member has different concerns. In a group like this, it is difficult to find common issues. Therefore, they cannot deal with their serious life issues. The second, the content of the meeting is not effective. The Bible study is the main event in this meeting. Moreover, many churches use a published textbook from a denomination or a big book company. And so, as is often the case, the topics do not match the members' real concerns; the Bible study programs become boring. Third, in the class meeting, there are no programs for children. Thus, I think the Korean churches should use and reshape the traditional class meeting into a parents' meeting.

#### Goals of Small Parents Groups.

The parents' meetings could have two primary goals. The first goal is to fellowship with each other. Through the fellowship, they know each other and establish deep relationships. The second goal is to help them share ideas of Christian education in the home.

#### Organization of the Parents' Small Groups

The churches should create groups depending on the parents' age because the problems that parents have depend on the age of the children. Second, churches should keep the groups small. The members from three or four families are reasonable. In the big group, it is difficult for members to discuss issues deeply. Moreover, if there are more than ten adult members, it is difficult to make a meeting appointment because of different members' schedules. Third, one member should lead the group and another

member should take notes of the discussion and problems. The notes should be handed in to the church staff. Indeed, parent groups should be small and depend on parents' age.

#### Group Activities

The main activities of parents' small groups are to share their issues, examine family rituals, and reduce their stress. When parents meet, they share their problems with fostering their children, curiosities, and their personal issues. A parent writes down their discussion on reporting form (Appendix J) and reports it to the church supporting team if desired.

They also examine family rituals for daily and special days. Usually, churches hand out special family ritual programs such as Thanksgiving, Christmas, and the New Year in advance. Through the examination of family rituals, parents reduce the risk of failure, feel affirmed and can swap ideas keeping the freshness of rituals. As in the sharing time, if they need some help from the church, they report that to the support team.

The last activity is to reduce stress. Now, many families are nuclear families. Thus, parents usually take care of their children during the whole day. It is not easy work further compounding already present stress. The small group should play a role to reduce their tension. I will introduce a church program to help parents diminish their stress, on Friday or Saturday night, church volunteers take care of all children of parents for two or three hours. So, during that time, parents do whatever they want going for example, to a theater, sport games, or talk at a beautiful café. In short, parent small groups should be a place for parents to peacefully share their ideas and reduce their stress.

### The Church's Support

Churches create supporting groups for parents to develop teaching skills and could easily support the small group's activities. Churches can supply room in the church building. Although the Korean churches have many rooms and facilities, they do not use them except Sunday and Wednesday. Churches rooms are useful because the church has useful facilities for study and other activities. Many small groups can have meetings in the church rooms. During the meeting time, children can play in another room. The church has volunteers to watch children, or if there are no volunteers, one of members can do that.

Next, the church should give the authority for running the group to the members and leaders of the small group so that might take authority and fully share their experiences of fostering and discuss the real problems in a variety of ways. Third, the supporting team should prepare answers to parents' needs. The supporting team supplies the answers to parents' questions and material -- whatever the parents need. Indeed, one of main roles of local churches is not control but support.

The development of sunday school. In addition, the supporting team should modify Sunday school programs in ways more sensitive to the developmental capacity of children. Many Korean churches have only the Sunday school program. The Sunday school alone is not able to develop children's faith. The church should make new programs. Most churches have a Wednesday night worship service and a Friday prayer meeting. At that time, the parents bring their children. Usually, the children play outside of the church or bother their parents. There are better ways to use this time and the church should use it productively. One church in Los Angeles has two programs for



children on Wednesday and Friday night. On Wednesday night, children bring their homework to the church. The church hires two experts, and they help children and draw in parents to attend the worship service because of this program. Friday night Bible study is for children. The church staff takes care of this program. Each staff person prepares a different event. Therefore, the church lets children freely choose the event.

Additionally, churches should prepare programs to connect between Sunday school and parents. There are three ways: (1) churches prepare programs and invite parents such as exhibitions of children's products (2) students' presentations and (3) monthly assembly. In addition, Sunday schools hand out home assignments. These assignments should be easy, short, and fun and connecting to the past or next topic of Sunday school. Moreover, Sunday schools invite parents as volunteers. Sunday schools should clearly prepare what the parent does. Therefore, Sunday schools help parents realize they are very important in Sunday schools.

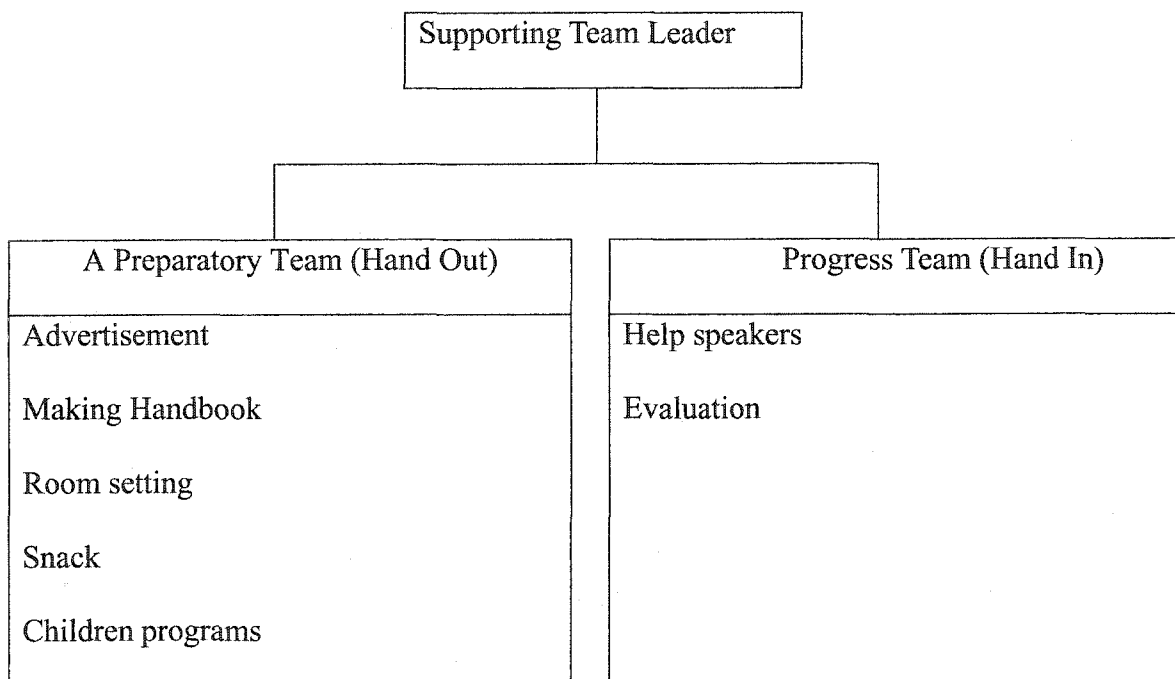
#### The Organization of Supporting Team for a Church having Fifty Parents

In order to successfully achieve four goals, the supporting team needs two organizations. One is for ordinary times; another for events. Though the organization for events is a temporary organization., the main people of two organizations could be the same. There is one team leader and four volunteering people, but depending on the events, people who want to help can join to the organization.

Two organizations of supporting team. In ordinary times, the supporting team separate two small groups such as a Hand In and Hand Out. Each team has two workers. The Hand In group does three roles of supporting team: education, management, and research discussing and studying further developments for small groups and parents' education

programs. At the same time however, the Hand Out group researches Internet sites and continually identifies new ideas from periodicals and books.

However, when they prepare an event, their roles are changed.



Hand Out becomes a preparatory team. They make flyers and a handbook and contact speaker and prepare teaching tools and room settings and perhaps prepare a snack for attendants and children. In order to allow children to attend, they arrange Sunday school teachers or volunteers to take care of them.

In contrast, Hand In becomes a progress team. The progress team helps the speaker. The members of progress team support whatever the speaker ask during the event time. For example, if the speaker asks to change the room setting, the members of progress team reset the room. Indeed, the supporting team is for parents to develop their children's faith.

### The General Guidelines for Preparing Parents Education Programs

This is a not perfect guideline but a sample. Thus based on this guideline, churches should develop their own guideline for each program and should file every document for the next programs. This guideline embraces preparation, making schedule, goals, contents, and evaluations.

Preparation. There are fourteen items for preparation.

1. Organization -- decides who takes care of advertisement, meals, snack, children's program, teaching assistant, room setting, handbooks, information task, and materials.
2. Topic -- decides topic whatever the parents want to know. (Survey or interview)
3. A speaker -- chooses an expert fit specific issues of parents
4. Advertisement -- uses weekly bulletins, phone, banner, and flyers (mention goals, specific content, schedule, and speakers)
5. Schedule -- decides when, how long, and how often (one time or series)
6. Room -- chooses room depending on expected participant number and setting depending on teaching styles.
7. Participant number -- expected adults and children
8. Material -- prepares depending on participant number. Prepare for speaker and parents (pen, paper, whiteboard, handbooks, and whatever speaker need)
9. Snack -- for adults (coffee, cookie, and soda) and children (soda, cookie, and bread)
10. Meal -- decides how many times, what kinds of food, where people eat.
11. Children programs -- who, what, where, and how.
12. Evaluation -- chooses survey or open discussion.

13.Keep lecture of seminar -- makes videotape for hand out people who miss the lectures).

14.Budget -- church staff prepare budget from a church, parent, and sponsors.

• Time Table

Contents	4week	3week	2week	1week	3days	2days	The day	The day after
Topic								
Organization								
A speaker								
Advertisement								
Schedule								
Budget								
Participate number								
Room								
Material								
Snack								
Meal								
Children programs								
Evaluation								
Keep materials								

Making a schedule. Church staff should consider four things when they prepare a seminar schedule. First, church staff should think of parents physical conditions. To sit a long time will reduce the effect of the lecture. Thus, church staff should put a short break time into each lecture (50 minutes). In addition, after mealtime, church staff should input role-play or discussions. Second, church staff chooses the date and time depending on parents' schedule. If most parents like Saturday night, church staff makes a schedule on Saturday night. Third, church staff decides how many issues they deal with. It is suitable that an issue take one hour.

Goals. The goal of parent education is to be kept simple. Thus, if parents see or hear the goal, they will easily understand the event. Second, the goal comprises the contents of the event and directly connects to the event. Third, the goal incites curiosity in the parents about the event. The goal is one of the advertisement elements. Thus the content of the goal provide a stimulus. Parents will remember the stimulus topic for a long time. In order to bring the curiosity of parents, it is good method to invite public participation.

Contents. Local churches should deal with practical issues. In order to gather content, there are two useful methods such as following experts' guides and survey the parents' needs. It is not difficult to get the experts' ideas. Through Internet sites, books, and seminars, the church staff defines what the parents need. For example, in Church and Family Together: A Congregational Manual for Black Family Ministry, Karen Jones Bernstine introduce practical issues such as "parenting skills, stages of development, preparation for marriage, communication skills, interpersonal relationship, conflict

resolution, loss and letting go, care for young and elderly, history and heritage, and ending family violence.”<sup>4</sup>

Another method is to use survey forms (Appendix K). Through surveys, parents and churches are able to make “custom-fit curriculum.”

Evaluation. Evaluation has two important roles: an analysis of a past event: strengths and weaknesses. Through evaluation, the church staff can figure out attendants’ ideas about the program. In addition, the results of the evaluation become essential resources for next programs.<sup>5</sup> There are three methods of evaluation; they are interviews, open discussion, and surveys. Of them, the best way is a survey because it saves time, assures privacy, provides a specific assessment. An evaluation form should contain the four categories of preparation, procedure, lecture, and need (Appendix B). Staff should make simple questions but deal with whole events specifically.

#### Samples of Parent Education Program

(Storytelling)

Date: Sunday afternoon (4 hours)

Place: A church room

Number of parents: 12 parents

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<sup>4</sup> Karen Jones Bernstine, Church and Family Together (Valley Forge, Pa.: Judson Press, 1996), 8.

<sup>5</sup> Bob I. Johnson, “How to Plan and Evaluate,” in Christian Education Handbook, ed. Bruce P. Powers (Nashville: Broadman Press, 1981), 60.

Time schedule

Time	Contents		Instructor
1:00-2:00	Title	Lecture	Hand out a handbook for this seminar
	Goal	Help parents understand the theories of storytelling	
	Procedure	Introduction and lecture	
	Resources	Lecture note, a speaker, a white board, markers, tables, and chares	
2:00-3:00	Title	Making Stories	Explain how to analyze, make detail, and put teaching skills into stories.
	Goal	Help parents create their own stories	
	Procedure	Chose a story each parent Analyzing the story Making detail Put into teaching skills	
	Resources	Analyzing form (Appendix F), making detail form (Appendix G), and developing skill form (Appendix H)	
3:00-3:30	Title	Self Practice	
	Goal	Help parents tell their stories without note	
	Procedure	Parents spread and practice their stories	
	Title	Presentation	

3:30-4:30	Title	Presentation	Video records their presentation.
	Goal	Help parents test their storytelling skills	
	Procedure	Each person use less than five minutes	
	Resources	Evaluation forms (Appendix I)	
4:30-5:00	Title	Evaluation	Gather all evaluation forms.
	Goal	Help parents define their strengths and weaknesses	
	Procedure	Parents evaluate three weaknesses and strengths for per person.	
	Resources		

## (I love my Children I)

Date: Saturday Night (three hours)

Place: A church room

Number of parents: 12 parents

Time schedule

Time	Contents		Instructor
6:00-7:00	Title	Who are your Children and Me?	Hand out a handbook for this seminar
	Goal	Help parents understand the roles of parents and characteristics of their children	



	Procedure	Lecture general characteristics of children (emotional, cognitive, physical)  Write down their children's characteristics  Discussion about children's characteristics	
	Room	Classroom style	
	Resources	Lecture note (refer to a chart in chapter 2), a white board, markers, tables, pen, blank papers, and	
7:00- 8:00	Title	How do Parents use Songs?	Teach children
	Goal	Help parents use songs in children education at home.	Christian songs and games
	Procedure	Lecture strengths and weakness of songs in Christian education in the home.  Learning children Christian songs  Playing song games	
	Resources	Piano, Keyboard, song note, game materials	
8:00- 9:00	Title	Home Environment and Children	
	Goal	Help parents decorate their inside home for children Christian education	

	Procedure	Lecture the importance of circumstances  Drawing home setting  Drawing new home setting	
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## (I love my Children II)

Date: Sunday Afternoon (three hours)

Place: A church room

Number of parents: 12 parents

Time schedule

Time	Contents		Instructor
1:00-	Title	Conversation and Children	Hand out a handbook  for this seminar
2:00	Goal	Help parents know how to talk to their children effectively.	
	Procedure	Lecture conversation's strengths and skills  Role plays  Discussion about role plays	
	Room	Make a circle	
	Resources	Lecture note	
2:00-	Title	Making Home Education Programs	
3:00	Goal	Help parents make education program for their children	

	Procedure	Lecture strengths of family rituals and how to make them  Separate some small groups and make rituals  Each group present their ritual	
	Resources	Lecture note, blank papers, pens	
4:00-	Title	Family Rituals and Children's Faith	
5:00	Goal	Help parents lead family rituals promptly	
	Procedure	Lecture basic rules of leading rituals  Show how to do crafts and games	
	Resources	Lecture note, ritual forms	

### Conclusion

In order to accomplish the Christian education for young children at home, the most important task is to support parents consistently. Many churches easily start a program, but after a one-time event, the program and the zest for it disappears. Moreover, church staff likes to see good results immediately. However, they should know that education is lifetime process. Especially for young children's education it is very difficult to see outstanding results. Although young children do not show clear results of education immediately, they will slowly exhibit the results of education as they mature. Thus, local churches should not neglect their roles for helping parents foster their children's faith.

## **Chapter 7**

### **Conclusion**

The disconnection of the faith delivered from the parents to the children is one of the most serious problems in the Korean Christian families and churches. There are cultural, social, ecclesiological, and family educational causes for this lack. Of them, I find that family educational reasons are most significant because young children spend the majority of their time at home with parents. I believe children do not receive influence at the same magnitude from secular society as they do from the foundations of their home life. The values of Christianity or non-Christianity are shared at home. For good or for ill children preserve the ideas they perceived in their formative stages for their entire lives.

Thus, in order to build a base for strengthening family education, in Chapter 2, I explored the characteristics of young children such as memory span, language skills, emotions, and motivation. After I researched the characteristics of young children, I concluded that young children are emotional, egocentric, active, curious, developed, relational, and unique. In Chapter 3, I mentioned theological assumptions for children education at home. Through the research of children education in the Old Testament and five scholars of family ministries, I reached the conclusion that Christian education for young children should be transferred from local church to individual home. In Chapter 4, based on the educational and theological assumptions and the results of interview I developed the theory of children education at home: children centered

education and established what I hope to be the goal that parents help children enjoy and grow into Christian life. The contents are what children understand, like, and need. The programs should be easy, simple, various, and fun. In addition, the main education place should move from church classrooms to homes. The main teachers are from Sunday school teachers to parents. Thus, the roles of local churches for young children's education should be changed from the primary leader to helper. Indeed, young children education should be changed from adults, texts, and churches centered to children, experiences, and home centered education.

Having these theories, I, in Chapter 5, suggested practical models for young children's education at home such as daily prayer rituals, Korean traditional days, and Christian special days. However, as I mentioned in chapter 4, many parents are busy and do not have enough teaching skills and knowledge about Christianity in order to intentionally transmit faith. Thus, the roles of local churches are cardinal. In chapter 6, I stated the role of churches in order to help parents foster their children's faith. Local churches should create a supporting team. The supporting team should accomplish four main responsibilities such as the preparation of parents educational programs, the supplement of information, the management of small parents' groups, and the research of new information.

On these bases, I must mention the advantages and disadvantages of young children Christian education at home as a conclusion. First, the Christian education for young children at home helps young children develop Christian faith innately. Through the conversation with parents, the positive participation of family rituals, and watching the behaviors of parents, young children naturally learn the values of Christianity and

hopefully work toward the nurturing of a faithful Christian adult.

Second, the family's Christian education prevents the religious conflicts between parents and children. The religious conflicts between parents and children influence all life events because religion is the most important element to affect people's ideas and behaviors. For example, usually, Christian family members worship God at Korean traditional days. At that time, if some children do not believe God, they hesitate to attend the worship service. Another example is that for Christian parents, Sunday is a worship day; however, for non-Christians, Sunday is fishing, resting, sleeping, and playing day. Thus, to help children have a strong foundation and appreciation of Christian faith is important.

Third, in addition to family, young children Christian education affect local churches. The goal of many local churches is to increase memberships. In order to accomplish this goal, local churches spend most their energies such as time, budgets, and people. Ironically churches do not care for the children of their own membership, working instead to bring non-Christians. Indeed, local churches kill fish (children) in farms (churches) because of their weak effects and neglect of child-centered education in general. Instead, local churches go to the ocean to catch fish. This is very foolish. In contrast, local church should foster their children to become Christians and members in their churches. If local churches nurse their own children, they may never worry about losing members. The children will grow up with the churches. The churches will naturally grow up and their children grow.

Unfortunately, education for children at home from parents has some risks. Parents, for example, do not always have teaching skills and do not have chance to learn

teaching skills. Moreover, parents are busy, so they do not have enough time to conduct or guide learning opportunities. Parents often are in a hurry to teach their children. These circumstances do not make children feel nourished or cared for. Instead, there are conflict between parents and children. This again compounds parental frustration. Moreover, this conflict let children have negative images of Christianity.

Second, some parents have incongruent theological ideas. For example, some parents consider God as a ruler, so they teach God to their children as a judge. Whereas, some parents narrowly think Christian faith. As I mentioned earlier, young children accept and take their religious ideas from the lessons and behaviours of the parents. Thus, if parents have one-sided ideas, their children will have unbalanced ideas.

In order to foster children well, local churches and parents should keep a tight connection. Both local church and home are cardinal places for development of children education. Parents constantly provide the information of their children to churches. Parents also report their limitation in teaching children at home. Having these responses from parents, local churches should constantly develop parents education programs and new family education programs.

## Appendixes



## Appendix A

### Getting Ideas

	Fist Ideas	Final Ideas
What is a title?		
What are main activities		
What activities can I do?		
Are my children like them?		
Are children doing these activities?		
How much time do I have for these activities?		
What materials do I need?		
How much money can I use?		
Which places are the best?		

**Appendix B**  
Evaluation Form

	Problems	Alternative plans
Connection to topic		
Time		
Words		
Grammars		
Voice Tone		
Motions		
Facial expressions		
Materials		
Children's participation		
Connection to next step		
Motivations		

Appendix C  
A Reporting Form

Group Name							
Date		Place		Leader		Reporter	
<p style="text-align: center; margin-top: 0;">Main Issues</p>							
Request							
Next meeting	Time		Place		Leader		

## Appendix D

**Survey of Parents' Needs and Interests**

1. Number and ages of children living at home:				
Male	Age			Total
Female	Age			Total
2. Check those issues that are of greatest concern for you in foster your children's faith:				
Family worship		Teaching skills		
Communication skills		Management of conflicts		
Children songs		The development of children		
Storytelling skills		Intergeneration activities		
Children games		Self spiritual growth		
The Bible information				
3. Programs/activities you would like to see the church offer to you				
Special seminar		Library		
Regular meetings		Supporting teams		
Materials		Counseling		
4. Other things you would like to share with us?				

## Appendix E

**Evaluation Form(Event Name)**

<b>Preparation</b>	<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Agree</b>	<b>Strongly Disagree</b>	<b>Comment</b>
Advertisements					
Room Setting					
Meals					
Snack					
Children Care					
Materials					
<b>Procedure</b>	<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Agree</b>	<b>Strongly Disagree</b>	<b>Comment</b>
Schedule					
Lecture Time					
Organized each events					
Supply Material					
<b>Lecture</b>	<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Agree</b>	<b>Strongly Disagree</b>	<b>Comment</b>
Connection to Topic					
Teaching Style					
Chance to Participation					
Understanding of Lecture					
Free Comments:					

## Appendix F

**Analyzing the story**

Text (Bible)	
General theme	
Educational purpose	
Running time	
Structure	
Introduction	
Body	
Climate resolution	
Conclusion	
Resources	

Appendix G  
MAKING DETAIL FORM

Characteristics of main Persons	
Name	
Age	
Family	
Habit	
Fear	
Name	
Age	
Family	
Habit	
Fear	
Name	
Age	
Family	
Habit	
Fear	
Place 1	
Place 2	

Appendix H  
Development Skill Form

	Story	Voice	Motion	Tempo	Craft	Repetition
Introduction						
Body						
Conclusion						



## Appendix I

**Evaluation form**

Contents	Yes /No	Comments
Structure		
Introduction		
Body		
Climate resolution		
Conclusion		
Audience engagement		
Humor		
Repetitive phrases		
Audience participation		
Technique		
Voice to express		
Body gestures		
Facial expression		
Silence		
Eye contact		
Do not rush		
Arts and crafts		
Educational purpose		
Fun		

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